

GOIDILICA,

OR

NOTES ON THE GAELIC MANUSCRIPTS

PRESERVED AT

TURIN, MILAN, BERNE, LEYDEN,

THE MONASTERY OF S. PAUL, CARINTHIA, AND CAMBRIDGE,

WITH

EIGHT HYMNS FROM THE LIBER HYMNORUM,

AND

THE OLD-IRISH NOTES IN THE BOOK OF ARMAGH.

EDITED BY

W. S.

Devim vācam ajanayanta devdh.—Rv. VIII, 89, 11.

CALCUTTA:

PRIVately PRINTED FOR THE EDITOR BY THE
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*K
The Mighty One*

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IRISH GLOSSES.—A mediaeval Tract on Latin Declension with examples explained in Irish. To which are added the Lorica of Gildas and the Gloss thereon and a selection of Glosses from the Book of Armagh. With a Commentary, Notes and Indices Verborum. Printed for the Irish Archaeological Society, Dublin, 1860.

Pascon Agan Arluth (the Passion of our Lord), a Middle-Cornish Poem, with a translation and notes. Transactions of the Philological Society, 1861-2.

Three Irish Glossaries—Cormac's Glossary, O'Davoren's Glossary, and a Glossary to the Calendar of Oingus the Culdee. With a Preface and Index. London : Williams and Norgate, 1862.

The Play of the Sacrament: a Middle-English Drama, with a preface and glossarial index. Berlin : Asher & Co., 1862.

Gwreans an Bys (the Creation of the World), a Cornish Mystery, with a translation and notes. London : Williams and Norgate, 1863.

The Old-Welsh Glosses and verses in the Cambridge Codex of Juvencus. *Beitraege zur vergleichenden sprachforschung*, IV. 385-483. V. 142,143.

In the press.

Félice Oingusso Céli Dé: The Calendar of Oingus the Culdee. From the *Lebar Brecc*, with a Translation and Glossary.

P R E F A C E.

I HAVE three objects in printing this book—one, to save the contents of my transcripts of the glosses at Turin, Milan and Berne from the destruction which in this country anything solely entrusted to paper MSS. must sooner or later meet with : another, to give those excellent German philologists who, like Schleicher and Ebel, have expressed a desire for trustworthy copies of Old-Irish compositions, material on which they may work with confidence ; and, thirdly, to lay the first stone of the cairn which I hope to raise to the memory of my beloved friend and teacher, Siegfried.

W. S.

CALCUTTA,
28th April, 1866. }

TABLE OF CONTENTS.

	PAGES.
The Turin Glosses	1 to 16
The Poems and some of the Glosses in the Milan Codex	17 „ 33
The Berne Glosses	34 „ 35
The Leyden Glosses	36 „ 37
The Codex of the Monastery of S. Paul, Carinthia ...	38 „ 43
The Glosses on the Southampton Psalter, St. John's College, Cambridge	44 „ 46
The Gaelic in the Book of Deir, Public Library, Cambridge	47 „ 52
Grammatical forms in ditto	53 „ 56
Glossarial Index to ditto	57 „ 63
Hymns from the Liber Hymnorum	64 „ 95
1. Patrick's Hymn	64
2. Fiacc's Hymn	71
3. Colmán's Hymn	78
4. Ultán's Hymn in praise of Brigit ...	81
5. Broccán's Hymn... ...	82
6. Sanctáin's Hymn	92
7. Máil-ísu's Hymn	94
8. Níníne's Prayer	95
The Old-Irish Notes in the Book of Armagh ...	96
Index verborum	105

CORRIGENDA AND ADDENDA.

P. 2. *Dele* '(=Skr. *adhamā*)'. There is a mutilated gloss on one of the six leaves: .. *ib felib* (gl. *de celis*). Here *fel* (like *foil* i. *tech* 'house') is from the root *vr* VAR, 'tegere,' 'circumdare.' O'Clery's *fel* i. *olc* 'evil' is connected by prof. Bühler with Goth. *vair-siza*.

P. 5, line 9, for *praedictionis* read *prædicationis*.

P. 6, gl. 39, I think *air* begins a new sentence.

P. 6, gl. 45, for 'served up' read 'ended.' I think now that the *f* in *forfenar* must be an instance of *f* for *ch*.

P. 7, gl. 58, for 'is there' read 'was there'.

P. 8, gl. 66, perhaps *foirthiu* may be a mistake for *foithiu*: cf. *folke* *fundamentum*.

P. 10, gl. 87, read 'efelh ol' 'this (is) an ephod.'

P. 14, gl. 136, for 'was on' read 'is on.'

P. 15, note 18, for 'III' read 'IV.' Note 81, omit 'tacair Z. 463 (where he translates it as a verb),'

P. 16, line 1, omit 'tacair Z. 594.' note 169, add 'W. *derchafael*, Corn. *drehevel*'.

P. 17, note 3, for 'a charm' read 'luck.'

P. 19, note 34, for 'to whom is not, etc.,' read 'who is not very little, who is not very great, of age,' or, more literally, 'of life' (*beda* for *betha*).

P. 20, line 23, for 'tra' read 'tra.'

P. 21, line 4, for 'unless' read 'but;' line 9, *delete* the brackets; line 15, for 'forms' read 'form.' I now greatly doubt whether Lottner's explanation of these 'preterites in *si*' is correct. See *infra*, p. 100, note (P). Add to the list of preterites in *sus*: *mórsus* Fél. June 5, *troethsus* Fél. Nov. 16, and *guidsius* *Senchas Mór*, p. 250, and compare the presents *dломthys*, *filus*.

P. 27, line 2. Perhaps I should have read *arunntargar* (not *tangar*). Note 46, line 5, read 'immeluaidther.'

P. 29, note 40, for 'firm' read 'perfect': *soirbthe*, now *soirfe*, has been wrongly compared by Pictet with Skr. *púrva*.

P. 30, l. 3, read 'semper.'

P. 31, note 27, for 'Breet' read 'Bret.'; note 19, for 'men' read 'man.'

Ps. 34, 35. I would now regard the verse at fo. 115a, as a rhymed triadic strophe followed by a line of prose, and read the whole thus:

*isel fri art
tailciud fri gargg
caith la uabar (?)*

cach oin dodgéna samlid bid réid riám cach n-amréid.

P. 34, note, *togluasachta* occurs in the *scéla na hesérge* (*Lebar na huidre*) meaning 'abortives.' In the same note, for *togluaiset* read *togluaset*.

P. 38, last line but one read 'nítat': last line read *cruth glan*.

P. 39, add a note (*d*) ignae.

P. 41. Note 24, for 'sweet' read 'melodious.' Since this page was printed off I have found two other copies of this poem, one in the Book of Leinster, with a curious prose preface from which it appears that the Devil recited it to St. Muling, the other in a note to Mr. Hennessey's transcript of the copy of the Féilire preserved in Laud, 610.

Here follows this preface, with the words separated and punctuated, and the wanting accents supplied:—

Fechtas dósum oc ernaigthi inna eclais co n-acca inn óclach euci isa tech : étach corcarda imbi 7 delb derscaigthe leis. "Maith sin, a chlérig," ar se. "Amin," ar Molling. "Cid na bennachaiseo damsia ?" ar in t-óclach [204 b, 2] "Cia ataiseo ?" ar Molling. "Méssse," or se, "Crist mac Dé." "Ni étar ón" ar Molling, "intan dothéiged Crist do acallam na céile ndé nípo chorcarda na rigda dothéiged acht ir-rechtaib na tróig i. na lobor 7 na clam nobid Crist." "In amaires mongeibe dim ?" ar in t-óclach, "cia is doig latt and ?" "Ba doig lim," ar Molling, "comad hé diabul dom irchóit." "Bíd olc duit in t-amaires" or in t-óclach. "Maith," ar Molling, "atá sund do chomarba soisceála Crist, la turcbáil in t-sóscéla." "Na turgab, a chlérig," or se, "is dochu is méssse immerádiseo [is mé] in fer imnedach." "Cid dia thuidced ?" ar Molling. "Co tartasu do bennachtain form." "Ní thibér," ar Molling, "ar nocho n-airle nípa ferr-de [MS. ferdde]: cid do maith duit iarum ?" "Ailim len" or se, "mar no-thíastaso in dabaig mela co ro-fothraicthe intí cot étuch. Nobiad a bolud fort mani maninestá th-étach." "Cid diatá latt ón ?" ar Molling. "Atá lim cenco nderna ní do bennacht-su damsia bíaid a soborthon 7 a bal form anechtair." "Nít-bía," ar Molling, "ar nís airle." "Maith" or se, "tabair lán mallachta form din." "Cid do maith duit ón ?" ar Molling. "Níos a,

chléríg", or se, "in bél forsa targa in mallacht formsa bíaid a irchoít 7 a neim it bělaib-seo." "Airg," ar Molling, "ní dligi bennachtain." "Ropad ferr lim nod-lessaind : cinnas dosnuilliub?" "Fognam do Dia" ar Molling. "Fé amae!" or se, "ní rucaimsi ón." "Brodlan légind." "Ní mó do légend-so 7 ním-chobrathsa." "Oéni dana", ar Molling, "Ató-sa im throscud ó thosuch domain : ní ferr-de [MS. ferdde] dam." "Slechtain do dénam". ar Molling. "Foremdim tairniud form beolu (a) siar atát mo glúne." "Eirg ass", ar Molling, "ní étaim do thessargain". Is and asbert in diabal

IS ór glan is nem im gréin, is lestar argait co fin,
is angel is écna nóeb cech óen dogní toil ind ríg.
IS én imma n-iada sás, is nái tholl (b) dia n-eslind gúas,
is lestar fás is crand crín na déni toil in ríg thúas.
IS cráeb chumra cona bláth, is lestar is lán do mil,
is lia lógmarr combail dogní toil maic dé do nim.
IS cnú cháech nad bí a mmáin, is brénee brén is crand crín,
is cráeb fiadabla cen bláth cách na déni toil in ríg.
Dogní toil maic dé do nim, is grían étrocht im-bí sam,
is airide dé do nim, is lestar glainide glan. IS.
IS ech búada dar mag réid fer adcosnайд flaith dō móir (c)
is carpat fedair (*sic*) fo ríg dober búaid a hallaib oir.
IS grían gures riched nóeb fer dian budech in rí móir
is tempul sonaide sáer, is scrín (d) nóeb conutaing ór. IS ór.
IS altóir forn-dailter fin ima canar flar cór
is cailech gríanda col-lind, is findruine find, is ór. IS ór.

Luid ass tra iarsin.

P. 45 *dele πρωτί* : *pruīna* seems to stand for **prusīna*. Skr. r. *prush*.

P. 49, notes (i), (j) and (k) should be on p. 50.

P. 59, col. 1, *das*. This form is also found in Broccán's hymn, 35; in macc ro-das-gaid.

P. 70, line 2, add' cf. Bret. *donet*, *dont*, corn. *dones*.'

P. 74, Note (a) add 'Dr. Todd's suggestion (*St. Patrick*, 363) that *su*, may be "a dialectic form of *du*, now in Welsh *duw*," is objectionable, first, because *d* in *anlaut* never becomes *s* in the Celtic or any other languages with which I am acquainted, next, because the old form of *duw* is not *du* but *duiu* (= Skr. *deva*. Cf. *duiu-tit* 'deitas' in the *Juvencus* gloss).'

P. 76; line 25, 'the three fifties' i. e. the 150 psalms.

(a) This sentence is unintelligible to me.

(b) MS. *notol*.

(c) MS. *máir*.

(d) MS. *iscrín*.

P. 77, line 47, for 'ordered (p)' read 'met' Note (b) add 'where cor = Skr. *kara* 'hand'. Note (d) add: He was St. Patrick's artificer, and Siegfried compared with his name the Skr. *takshān* 'carpenter.'

P. 79, last line but one, for 'descend on.....' read 'visit'

P. 79, note (b) should be transferred to p. 78, as it relates to *ardonroigse* in l. 31.

P. 80, line 29, for 'the King,' read '(the) Prince.'

P. 81. The metre of this hymn would be better represented thus:—

Lalála lála | lalála lála

for, as in the case of the *Féilire*, each line ends with a dissyllable.

P. 89, note (p) line 1, after 'do-so-gu' insert 'which'

P. 95, line 4, there should be an accent over the *æ* in *tæt*.

P. 100, note (p) line 8, for 6-9 read '609.'

P. 102, para. 6, line 3, add as a note to 'garden': *lub-gort* = Corn. *luworth*, *lowarth*, Bret. *li-orz*.

P. 103, par. 11, lines 6 and 7, for 'was' read 'is.'

P. 104. note (y) add: du-t-fid-edar I would compare with the Goth. *vitan* 'to watch,' 'to guard.' Perhaps the Ital. *guidare*, Fr. *guider*, &c., may be of Celtic origin.

THE TURIN GLOSSES.

THE commentary, of which the following two fragments are preserved in the University Library of Turin, has been attributed to S. Jerome, and is printed in the third part of the 11th volume of Vallarsius' edition of his works. Vallarsius, however, observes in the margin—‘Hi commentarii non sunt Hieronymi, tametsi non indigni, qui legantur.’

Peyron (*Cic. Oratt. Fragm. Ined.* 1824, vol. i. pp. 191, 192) found the fragments among the Bobbio MSS. and rightly describes them as consisting of two leaves “a manu Saxonica [leg. Hibernica] exaratis sæculo IX., fol. parvo.” He thinks the commentary was produced by the author of the work on the Psalms now in the Ambrosian Library, of which more hereafter. Peyron proceeds: multis glossis interlinearibus Saxonicas [leg. Hibernicas] scatet. Hunc codicem credo fuisse 92. Inventarii, in quo habetur, ‘Hieronimi comentariolum in marcum id est Expositio super Evangelium sancti Marci glosata in cartis grossis et in littera langobarda.’

Had Zeuss’ *Grammatica Celtica* attained to a second edition, it was his intention to have added, not only the uncopied Milan Glosses, but these at Turin, quam civitatem, he says, re ob quam adieram, omnino infecta reliqui.

My best thanks are due to Signor Gaspare Gorresio and his assistants for facilities afforded me in making the following transcription, and in examining a mass of

other fragments also brought (I was told) from Bobbio.
My note of these is as follows:—

- A. A Latin sermon on the Assumption.
- B. Pp. IV. fragmenta enarrationis d. Augustini in Ps. xciii, nempe fragmentum codicis descripti in Inventario sub No. 9 (this is in a very old Irish hand.)
- D. Fragment of the Epistles of Cyril of Alexandria.
- E. Fragmenta trium commentariorum in Psalmos.

Described by Peyron op. cit. vol. i. pp. 191, 192.

I also saw the six leaves, containing various hymns, which Peyron notices, vol. i. p. 224. In all these I found no word of Irish save these two: *dilsem beto*, written over “Ihm. flagillatum.” If this gloss be read *dilsem betho* we may translate it by “Dearest of the world” and compare the superlative *dilsem* (as well as the other similar forms in Zeuss’ *Grammatica Celtica*, p. 287) with the Latin superlatives *summus (sup-mus)*, *mini-mus*, *infī-mus*, (= Skr. *adhama*), *bruma (brevi-ma)*, and the Oscan *mai-ma-s* (‘maximae’), *nesi-mo-m* (= Ir. *nesam* ‘next’ (a), *pos-mom*.

(a) Ebel, Kuhn’s Zeitschrift, VI, 421.

COMMENTARII IN EVANGELIUM MARCI FRAGMENTA
DUO QUAE SERVANTUR IN BIBLIOTHECA
UNIVERSITATIS TAURINENSIS.

FRAGMENTUM PRIMUM.

[nostros por]tantes caritatis manipulos¹, cum gaudio metamus in cœlo. Explicit prologus. “Initium euangeli Iesu Christi filii Dei” usque “semitas ejus.” Euangelium graecæ dicitur, latinæ bona adnotatio interpretatur, quod proprie ad regnum Dei et ad remisionem peccatorum pertinet, unde dicitur penetemini et credite euangelio et adpropineavit regnum cœlorum. Iesu Christi saluatoris uncti, in Ebreo Iesus Missias², in Græco σωτῆρ χριστός, in Latino saluator unctus³, id est rex et sacerdos dicitur⁴, dum de genere Dauid nascitur Christus et uocibus uatum profettatur⁵ Leuitici generis⁶, unde sequitur.

“Sicut scriptum est in Essaia profeta uox⁷ clamantis⁸ in diserto et reliqua. Uox est Iohannis, de qua uoce

¹ i. præmia caelestia

² i. æth (?) dason dombersom beus—“.... two words he gives also.”

³ oingthe—“anointed.”

⁴ i. issí dias insin oingther leusom—“this is the pair that is anointed with (among) them.”

⁵ i. in[na]sacardd i. dunáircehnatar som sacaird dí—“of the priests, i. e., they prophesied of him, priests of”

⁶ triab leui—“(the) tribe of Levi.”

⁷ i. iohannis

⁸ i. ihu. xpi.

clam[ab]at dominus Iesus ad Iudeos, quod inter natos mulierum maior esset illo nemo. Clamor⁹ autem ad surdos, uel longe possitos, uel cum indignatione fieri solet quæ tria¹⁰ in Iudaico certum est euenisce populo, dum longe est a peccatoribus salus, et aures suas grauiter obdurauerunt sicut aspides surdae¹¹, et indignationem et iram et tribulationem Christi¹² audire meruerunt.

In diserto autem fit et uox et clamor quia diserti erant a spiritu Dei¹³ sicut domus uacans¹⁴ et scopata¹⁵, diserti a profeta, a rege atque sacerdote, unde in diserto¹⁶ erant Iohannes et Iesus quod in diserto¹⁷ amisum est. Ubi uicit diabulus ibi uincitur¹⁸. Ubi cecidit homo ibi exsurgit¹⁹. “Ecce mitto angelum meum” uox pneomatis agii²⁰ per Malachiam profetam ad patrem sonat de oblio²¹, qui est facies patris unde agnitus²² est²³. Δρυελος (sic) autem nuntius interpretatur qui praenun-

⁹ trede imbí nuall dorimisom sunt sis—“three things for which was a cry that he mentions here below.”

¹⁰ i. huambí nuall—“from which was a cry.”

¹¹ i. amal nathracha bodra i. amal dungniatsidi—“like deaf adders, i. e., as they did.”

¹² uel a christo

¹³ is airi din robu ecen diuerae friusom quia erant—“therefore then was a shout to them needful *quia erant*”

¹⁴ amal tegdais foratoc[t]har degl[er] anechtair i s[ic] ainc :: hru dummedon Is samsin [?] robatarsom. . . .—“like a house whereon a good colour is put outside and its . . . is empty within. It is thus that they were.....”

¹⁵ scópthie—“swept.”

¹⁶ i. isindomunsan—“in this world.”

¹⁷ i. aní doruthethaig adam hipardus robu díthrub noch rís intan immerume diar: ndam—“that which Adam . . . in Paradise was a desert.....”

¹⁸ i. indithrub parduis rocloisom adam in díthrub indomuin racloisom crist—“in (the) desert of Paradise he conquered Adam: in (the) desert of the world Christ conquered him”

¹⁹ i. indithrub parduis dorochair adam indíthrub indomuin dana asreracht [críst]—“in the desert of Paradise Adam fell: in the desert of the world, however, Christ arose.”

²⁰ spiritus sancti

²¹ i. e. de filio[in marg.].i. on macc—“from the son.”

²² i. dú diarbu etarcnad inma[i]cc hisin i. doathir—“(the) place whence was recognition of the Son herein i. by the Father.”

²³ uel unde ag[n]itus est á patre

tiauit de Christo "post me uenit²⁴ qui ante me factus est²⁵ quia prior mé erat," qui praeparabit²⁶ uiam tuam uia domini qua ad homines ingreditur penitentia [id] est per quam dominus ad nos discendit et nos ad illum ascendimus, unde angeli discen[den]tes ascendentесque memorantur²⁷ ad filium hominis. "Parate uiam Domini," hoc est penitentiam prædicate unde parask[e]uen²⁸ ante sa[bbatum], id est penitentiam ante requiem futuram. Initium prædictionis Iohannis et Christi oritur Penitentiam agite,²⁹ adpropincauit enim regnum cælorum quia in die septima requeuit Dominus ab omnibus operibus suis, uii. etenim nobis necesse est delere uitia per penitentiam uelut mala³⁰ genera³¹ Cannan ut requiescentes postea posside[a]mus desiderabilem terram. "Rectas facite semitas eius" quas semitas incuruauimus, declinantes in dexteram atque sinistram, nunc autem præcipitur nobis ut uia regia incidentes proximos nostros³² ut nōs, et nōs [met] ipsos ut proximos deligamus, nam qui de legit iniquitatem, odit animam suam; qui enim séipsum dilegit et non dilegit proximum, ad dexteram declinavit et qui semet ipsum odiens proximum dilegit ad sinistram declinavit, nam bene multi agunt sed non bene corre-gunt, ut fuit Heli³³, et multi bene corregunt, sed non bene agunt, ut fuerunt Scribæ et Farissei qui sedebant super cathedram Moysi, unde ós³⁴ turtore [leg. turturis] in lege ad ascellas³⁵ eius retorqueri

²⁴ issí indremaisndes inso—"this is the predeclaration."

²⁵ i. hi remerchoiliud innadeachtae i. adoasa (?)—"In predes-tination of the deity, i. e."

²⁶ i. ol iohain fri di[a]nathir—"Said John to God(the) Father."

²⁷ i. in herimo

²⁸ i. remfuar—"preparation."

²⁹ i. ised inso tosach preceptae iohain 7 ised tosach preceptae cr̄ist—"this is (the) beginning of John's preaching, and this is (the) beginning of Christ's preaching.

³⁰ i. deleta sint

³¹ i. uii

³² i. serc foirbthe—"love perfect."

³³ i. robu foirbthe side fadesin—"He himself was perfect."

³⁴ i. ingulba (?)—"the mouth."

³⁵ do naib oxalaib—"to the armpits."

iubetur, ut non separaretur ós³⁶ ab opere, et opus non dereumetur³⁷ ab ore. Semitæ autem post uiam sequuntur; quia mandata moralia post penetentiam, secundum Marcum, explanantur: paratur uia per fidem et baptis-
mum et penetentiam, p[ar]atae [leg. rectae] semite faciuntur (*sic*) per austera³⁸ indicia, uestis cilicinæ et zonæ pellicinæ et cibi lucustini, et potus mellis siluis-
tri[s] ciet [leg. et] humillimæ uocis. Unde sequitur:
“Fuit³⁹ Iohannis in diserto,” et reliqua, Iohannis *Gratia Dei* interpretatur: a gratia narratio⁴⁰ eius⁴¹ incipitur, unde sequitur: baptizans, per baptismum enim gratia datur, qua⁴² peccata gratis dimituntur, unde dicitur quod gratis accipistis gratis date, et apostolus ait gratia saluati estis per fidem⁴³ et hoc non ex uobis, dei⁴⁴ enim donum est ne quis glorietur.

“Et praedicans baptismum penetentiae i[n] remisionem peccatorum.” Quod consummatur⁴⁵ per sponsum⁴⁶

³⁶ i. prædicationis [in marg.] i. prædicatio.

³⁷ coni diruidigther i. coni etarscarthar on—“that it be not derived, i. e. that it be not separated.

³⁸ i. mūcni—“austere.” [in marg.] i. quasi per paupera

³⁹ ised inso tra tosach indlibuir air intestimni donucsom riam isdo imthrenugud ón as ind fetarlaici as ninunn tosach preceptae iohain 7 issu crist—“this, then, is the beginning of the book, for the testimony that he gave before, & It is to confirm this from the old law that the beginning of the preaching of John and of Jesus Christ is the same.”

⁴⁰ i. marci air is dí iohain intinscana side aisiudls 7 is gratia dei etercertar a nomen(?) iohannis hisin—“of Mark, for it is by ‘John’ he begins the declaration, and it is by *Gratia Dei* the name of John is interpreted herein.”

⁴¹ i. dei

⁴² uel uero

⁴³ i. tris in niris fosissetar imbathis—“through the faith that is . . . in baptism”

⁴⁴ i. nec meritis uestris

⁴⁵ i. aní foibthigther i. aní forsenar i. tabart innan doine dochum nirse 7 dilgud a pecthe ndoib tribaithis—“that which is perfected, i. e. that which is served up, i. e. giving of the men to faith, and forgiveness of their sins to them through baptism.”

⁴⁶ i. per christum

initiatur⁴⁷ per paranimphum^{48 49}, unde catacomini, hoc est instructi, incipiunt per sacerdotem et crismantur [fo. 1, b, 2] per episcopum. Nunc autem per amicum⁵⁰ sponsi⁵¹ inducitur sponsa⁵² acsi⁵³ per Isac seruum Rebica pallio capite⁵⁴ uelata albo⁵⁵ conducitur.

Et egrediebatur ad illum⁵⁶ omnis Iudeæ regio⁵⁷, et Hierosolimitæ uniuersi, et baptizabantur ab illo in Jordane flumine, confitentes peccata sua.⁵⁸

Confesio et pulcritudo in conspectu ejus, id est sponsi, unde desilit⁵⁹ sponsa de camello⁶⁰ cum humiliat se

⁴⁷ i. intosgaigther i. intinscantar—"is begun i. e. is commenced."

⁴⁸ [in marg.] i. trisin fuar mbud caid i. tri iohain. Foruar in in betha i. dorigni tochmarc inna ecailse dochrist—"through the that is chaste i. e. through John. He found the of the world, i. e. he made courtship of the church for Christ."

⁴⁹ amal forcantar cach chomnidi ho sacardd hi tos[u]ch 7 mbaithsetar 7 amal noingter iarum ho epscop sic dana intindarscan iohain forcital innan doine 7 ambaithsed hitosuch 7 roaingthea iarum ho christ i. rofoirbthiged ho christ 7 forenad ingnim tindarscan iohain—"As all catechumens are taught by a priest at first, and are baptized, and as they are then anointed by a bishop, so then John began the teaching of the men and their baptism at first, and they were then anointed by Christ: i. e. the work which John began was perfected by Christ and was ended"

⁵⁰ i. iohannem

⁵¹ i. christi

⁵² i. eclesia

⁵³ i. inducebatur

⁵⁴ i. cinn—"head."

⁵⁵ ishe candadas innandegnimaeso n.gnite indhadchoimnidi retecht fobathis dofoirndither trisin mbrat find—"it is the whiteness of these good works that the catachumens do before coming under baptism, which is shewn by the white mantle."

⁵⁶ i. iohannem

⁵⁷ hoc est sponsa i. eclesia

⁵⁸ i. an dumbertis a coibseña [in marg.] bud din a confessio hisin dofoisitin pecthae biid dana domolud biid dana do atlugud buide dofoisitin in pecthe din atasom sunt—"when they gave their confessions. This then is their *confessio*, to shew forth sin, it is then to praise, it is then to pray: to shew forth the sin then is this here."

⁵⁹ i. disin doerrbling,—" whence sprang."

⁶⁰ air intan ad cita acæ rebeca inni isac doarblaing den chamull forambói aromalldoit spírto sic dana do arblaing indeclais

nunc⁶¹ Iudea, id est æclesia, uiso uero Isac Iesu Christo in cujus natuitate risum fecit Deus⁶² Sarræ⁶³ sicut ad Mariam dicitur⁶⁴ quae est [princeps cum Deo] Benedicta tú inter mulieris (*sic*) et reliqua. Iordanes autem discensio aliena interpretatur ubi peccata ablauantur. Arca etenim, Iordanæ transuadato, perigrina per marmora⁶⁵ in terram transiit alienam⁶⁶, et demedia parte in mare defluente, altera pars turgeda montis eregitur forma⁶⁷. Sic nos alienati ollim a deo per superbiam, per baptisci simbolum⁶⁸ humiliati, erigimur in alta, quia qui sé humileat exaltabitur. Pars autem quæ fluit in mare amaricatur⁶⁹, cui arca Dei, hoc est corpus Christi, cum mandatis non profuit, sed in deterius illam motauit. Sequitur.

“Et erat Iohannis uestitus pilis camelli” et reliqua: uestis profetae⁷⁰ et cibus et potus totam indicat austera-ram uitam prædicantium⁷¹, et futuras gentes ad gratiam

dinchamull indiumsa⁷² innandrochgní forsarobæ intan adcondeirc sponsum i. christum—“For when Rebecca saw by her that Isaac, she sprang from the camel whereon she was, for humility of spirit. Sic then sprang the Church from the camel of the pride and of the evil deeds whereon she was when she saw *Sponsus*, i. e. *Christus*.”

⁶¹ i. desilit

⁶² amal foraitbi intsarra thall intan asrobrad frie comberad macc—“as the Sarah laughed when it was said to her that she would bear a child.”

⁶³ i. mariæ.

⁶⁴ i. issi etercert indí as maria princeps cum deo—“this is the interpretation of that which is *Maria*, &c.

⁶⁵ i. trisnafoirthiu ailitherdi i. ni conimruldatar cosa doine riam lár srotha iordánein—“through the strange seas(?) i. e. men's feet had not trodden(?) before (the) bed of (the) stream of Jordan.”

⁶⁶ i. hitír cannán—“into (the) land of Canaan.”

⁶⁷ delb—“form.”

⁶⁸ i. trisincredо son gaibther ocinbathis—“through that credо that is sung at the baptism.”

⁶⁹ serbaigthir—“is embittered.”

⁷⁰ i. iohannis

⁷¹ i. airndib mucnae⁷² airndib ecmailt á nétag⁷³ ambiad andeug iuna ní prithchite hiris⁷⁴ condib trianuile mbethaid ón dana⁷⁵ nib cuit rce—“that their raiment and their food and their drink of those that preach faith should be austere, and should be unusual, and that this should be through their whole life then, and not be a space of time.”

dei, quæ est Iohannis, intus et foris ⁷² esse coniungendas : pilis ^{72a} significantur [diuites gentium.]

FRAGMENTUM ALTERUM.

Sic et Ioseph, relicto pallio, nudus de manibus impudicæ dominæ ⁷³ effugit. Qui uult efugire manus iniquorum, relinquens mente, quæ mundi sunt, fugiat post Iesum ⁷⁴. Et conuenerunt sacerdotes et scribæ. Tunc fit congregatio taurorum ⁷⁵ in uaccis populorum ⁷⁶. Petrus a longe sequebatur. Uir duplex animo inconstans est in omnibus uiis : timor retrachit ⁷⁷, caritas trachit ⁷⁸. In atrio cum ministeriis (*sic*) calefecit sé ad ignem. Atrium sacerdotis sacerularis circuitus est. Ministri demonia sunt. Ignis carnale dessiderium. Cum quibus qui manet (Ms. munet) flere peccata non potest. Summi sacerdotes querebant falsum testimonium aduersus Iesum : mentita est iniquitas sibi ⁷⁹: ut regina aduersus Ioseph, et sacerdotes adversus Sussannam. Sed ignis sine materia defecit, et conuenientia testimonia non erant: quod uariatur incertum habetur. Quidam dicebant “audiuimus hunc dicentem ego desoluam templum hoc.” Moris est hereticorum, umbram de ueritate trahere: non id ille dixit ⁸⁰ quod illi dicunt, sed simile uerbum de templo corporis sui quod post triduum resuscitauit. Exsurgens summus sacerdos interrogat Iesum. Tacebat autem ille. Hic ut ouis ad

⁷² ammedón indomuin ut iudei ⁷ assa immechtraib ut gentes—“from the middle of the world, *ut Judaei*, and from its outside, *ut gentes*.”

^{72a} i. a dit (?)

⁷³ i. rigina faronis

⁷⁴ i. indegaid nisu—“after Jesus.”

⁷⁵ i. principum

⁷⁶ i. hi comtherchomrucnatu ade—“in (the) congregation of Adam.”

⁷⁷ i. a deo

⁷⁸ i. ad deum

⁷⁹ i. is forime (?) fadisiu doroacht

⁸⁰ i. ni duchoscrad intempuil storidi ralasom ⁷ dia adehumtuch aithirriuch—“not to destruction of the historic temple did he refer (?) and to its rebuilding again.”

occisionem ducitur. Sine uoce obmotuit et siluit a bonis⁸¹. Taciturnitas Christi opologiam⁸² Adæ absoluuit. Et dicit ei Tu es Christus filius Dei benedicti?" Quem⁸³ expectabant de longe, in prope non uident. Sicut Isac caligenantibus oculis⁸⁴, Iacob sub manibus non agnoscit⁸⁵, sed longe de eo futura canit. Iesus autem dicit illi 'Ego sum,' ut non excussabiles sint. "Et uidebitis Filium hominis." Sacerdos interrogat Filium Dei : Iesus autem respondit Filium hominis, ut hiic intelligamus Filium Dei idem esse et Filium hominis, ut [leg. et] ne quaternitatem⁸⁶ faciamus in Trenitate, sed homo in Deo et Deus in homine sit necesse. "A dexteris sedentem uirtutis".i. in uita regnantem sempiterna [et] uirtute diuina. "Et uenientem in nubibus cœli" [fo. 2 a. 2] id est in nube ascendit, cum nube ueniet, id est in corpore suo solo, quod sumpsit a uirgine, ascendit, et cum multiformi eclesia, quæ est corpus ipsius et plenitudo ejus, ad iudicium uenturus est, sicut dicit secundum Matheum : 'cum autem uenerit Filius hominis, et omnes angeli cum eo, et reliqua. "Summus sacerdos scidit uestimenta sua," hoc est ephoth⁸⁷, in quo habebant honorem, Iudei amisserunt. Hic adest Samual⁸⁸ sciso pallio de manibus Saul et regno. Milites gentiles non scindunt tonicam Christi : sacerdos uero scindit dignitatem sacer-

⁸¹ .i. ciabatar degtacrae les—"though there were good arguments with him."

⁸² .i. in nerchoimded—"the apology."

⁸³ .i. christum

⁸⁴ .i. sulib noteimligts—"with eyes that were darkening."

⁸⁵ .i. octabairt bendachtae foir hirriucht éssu .i. gein crist huad iartain quando dixit in semine tuo et reliqua—"giving a blessing to him in Esau's form i. e. Christ's birth from him, afterwards quando dixit, &c."

⁸⁶ .i. ní cethardataid .i. arnapsamlid beith ar creitemni condib sain persan maic de 7 maic duini linn .i. condib cretem ceteora persann linn .i. persan athar 7 maicc de 7 maicc duini 7 spiruto noib—"Not quaternity .i. so that it is not so should be our belief that there is a different Person of the Son of God and of the Son of Man with us, i. e. so that there be belief of four Persons with us, i. e. a Person of the Father and of the Son of God and of the Son of Man and of the Holy Ghost."

⁸⁷ .i. efethol .i. anétach sacaird—"the priest's vesture."

⁸⁸ .i. christus.

dotii⁸⁹ sui. Et condemnauit eum reum esse mortis. Quo⁹⁰ reatu suo reatum nostrum solueret. Et sputaminiibus⁹¹ susceptis, faciem[MS. faciam] animæ nostræ labaret. Et uelamine faciei sua, uelamen cordium nostorum auferret. Et colophis⁹², quibus in capite percus[us] est, caput humani generis, quod est Adam, sanaret. Et alaphis⁹³ quibus Christus est expalmatus⁹⁴, maxima laus eius à nostris labiis manibusque pluderet: ut dicitur ‘Omnes gentes pludite manibus!’. Et cruce sua, cruciatum nostrum solueret. Et morte sua mortem nostram necaret. [Cum forma serpentis serpentem necat] quia de serpente de uirga facto alii obsoabeuntur serpentes. Unde per profetam ipse dicit “Ero mors tua, ó mors⁹⁵, et mursus tuus, ó inferne.” Opropria eius nostrum obsoleuere [leg. absoluere, abstulere?] oproprium. Uincula eius nos liberos fecerunt. Corona spinia capitis eius, deadema⁹⁶ regni adepti sumus⁹⁷. Uulneribus eius sumus sanati. Sepulture [leg. sepulturâ] eius resurgimus. Discensione ad inferos nos ascendimus ad cælos. Haec omnia præuidens profeta ait. “Quid retribuam Domino pro omnibus quae retribuit mihi?” Et cum esset Petrus in a[t]rio⁹⁸ et rl. Petrus sine spiritu uoci ancillæ⁹⁹ cessit⁹⁹ cum spiritu uero nec principibus nec regibus cedit¹⁰⁰. Prima a[n]cella titulatio¹⁰¹: secunda consensio¹⁰²: ter-

⁸⁹ i. ephoth—“ephod.”

⁹⁰ i. ut

⁹¹ i. honaib selib eritib l. honaifleidmenaib—“from the spit-tles received, or from the *sputa* (?)”

⁹² i. honaib buillib—“from the blows.”

⁹³ i. honaib buillib—“from the blows.”

⁹⁴ i. is hosuidib ropu esartae—“it is by these he was slain.”

⁹⁵ i. a bas pene—“O death of pain!”

⁹⁶ i. amind—“the diadem.”

⁹⁷ i. aθcotadsamni—“we have obtained (?)”

⁹⁸ i. [nîro]bu in spiurt nôib les intansin—“the Holy Spirit was not with him then.”

⁹⁹ i. dosfarlaic don—“he yielded(?) to the”

¹⁰⁰ i. deg roboí in spiurt noib les—“because the Holy Spirit was with him.” [In marg.] i. deus pater l. deacht maicc “divinity of (the) Son.”

¹⁰¹ i. ingigaled(?)—“the titillation”(?)—i. peccati.

¹⁰² i. comchetbaid són ocenum in pectho—“this (is) consent in committing the sin.”

tius uir¹⁰³ est actus¹⁰⁴. Hæc est trina negatio quam abluit per fletus uerbi Christi recordatio¹⁰⁵. Tunc nobis gallus cantat quando prædicator quisque ad penetratam corda nostra ad compunctionem excitat. Tunc incipimus flere, quando ignimur¹⁰⁶ intus per scintillam scientiae¹⁰⁷; et foris eximus extera¹⁰⁸ quod fuimus[?] Uincientes ad
... tus. [Hic adest Samson i. e. sol eorum] quibus occubuit sol [in meridie. Dalila] situla¹⁰⁹ interpretatur quae est sinagoga, quac situlæ more limpidum liquorem non tenet et quiscilia¹¹⁰ immunda collegit Samson noster maxilla uerbi sui innumeratas cateruas Iudeorum et dæmonum hic sternit : et fontem perennis uitæ sitientibus notis, i. e. corpori suo aperiet. Pontifices concitauerunt turbas, ut peterent Barabbam, et crucifigerent Iesum. Hic duo hirci adsunt unus apo]pompeius [ἀπομπαῖος cum peccato populi¹¹¹ in disertum absolutus inferni dimittitur : alter¹¹² pro peccatis absolorum, ut agnus occiditur. Pars domini semper mactatur, pars diaboli, qui est* magi[s]ter eorum¹¹³, effrenata¹¹⁴ in Tartarum præcipitatur.

Milites induunt Christum porpora¹¹⁵ et reliqua. uestimentis suis nudatur, id est Iudeis. Porpora induitur id est gentili eclesia quae de sco[pu]lís¹¹⁶ collecta est

¹⁰³ i. istrífer robói in tris diltud dosom i. ishé ingnim mad du rún—"It is through a man was the third denial to him, i. e. he is the deed according(?) to mystery."

¹⁰⁴ i. ishé ingnímson—"he is the deed."

¹⁰⁵ i. dorigni petur—"which Peter made."

¹⁰⁶ i. intan nonngwirtherni—"when we are kindled."

¹⁰⁷ i. diuinitatis(?)

¹⁰⁸ i. echtar coma : : : : :—"outside".....

¹⁰⁹ i. sithal—"bucket."

¹¹⁰ i. in... brodscuad "the... refuse" [in marg.] is airi asberthe..... indiu i. airindi ul—"Therefore was it said to-day ... because"

¹¹¹ maldacht in popoil—"curse of the people."

¹¹² i. christus.

¹¹³ i. ishé tintud indí as barabas magister corum—"this is the interpretation of Barabbas: magister corum."

¹¹⁴ i. id ... nephfrithgabthe—"... unbridled."

¹¹⁵ i. donaib caircib i. ar is dilus bis forsnraig caircib dognither inchoreur buide(?)—"from the crags, i. e. for it is from weed that is on the crags that the yellow purple is made."

abliuit
gallus
i corda
s flere,
et foris
.....
eubuit
iae est
tenet
axilla
ionum
notis,
it tur-
. Hie
praece-
asfern-
agnus
abuli-
arum

estivi-
natur
i est
—
i mad-
ini, i.

ari
as it
gle.”
this

qui-
row

maris. Item eclesia ¹¹⁶ exutus in fine ¹¹⁷ scandalizante ¹¹⁸, Iudaica rursum intuetur plebe. Cum enim intrauerit plenitudo gentium tunc et omnis | is]rahel saluus erit. Et educunt illum ut crucifigerent cum. Hic educitur Abel ¹¹⁹ in agrum a fratre ¹²⁰ ut perimatur ¹²¹. Hic adest ¹²² Isac cum lignis ¹²³ et A'bracham cum ariete in sabieth *¹²⁴ (leg. sabech) herente ¹²⁵. Hic adest ¹²⁶ Ioseph cum gremio† somniato ¹²⁷, et tonica talari sanguine lita ¹²⁸. Hic adest Moyses cum uirga et serpente suspenso in ligno ¹²⁹. Hic adest butrus in ligno portata ¹³⁰. Hic adest Eleseus cum ligno ad querendam securem ¹³¹, quae in ima dimersa est, et natauit ad lignum .i. genus huma-

¹¹⁶ .i. sinagoga.

¹¹⁷ .i. seculi

¹¹⁸ dodrollu ind :: : hitosuch—" . . . at first."

¹¹⁹ .i. christus.

¹²⁰ .i. a cain—" by Cain."

¹²¹ .i. coitirdirbithir—" so that he be destroyed."

¹²² .i. tanic—" canic."

¹²³ .i. inbrosnae‡ dombert side dia ebairt fesin ishe crist
rúna—"The faggot that he bore for offering himself , this is Christ " mysteries."

¹²⁴ .i. isindlu [e]sin—" in that place."

¹²⁵ .i. giulæ—" that adheres."

¹²⁶ .i. tanic—" came."

¹²⁷ .i. cosinbrosnu(?) resaighthiu imbed naislinge conadchon-daire som—" with the sheaf of which there was a vision so that he saw."

¹²⁸ fuillechti—" smeared" [in marg.] .i. forelgatar(?) aorathir a tunig som do ful ... doib 7 dosbertar dia athir iacaum(?)—" his brothers smeared(?) his coat with blood of . . . of theirs and took it to his father Jacob."

¹²⁹ .i. indnaith[i]r humaithe thal conoscabsat maic isrl. in diserto—" the brazen serpent there which (the) children of Israel set up in deserto."

¹³⁰ .i. mbertatar intaisceltai tall atir tairngeri—" which the spies brought there from (the) land of promisc."

¹³¹ .i. donbia[i]l bed cuintcetti .i. docer inbiail diasa[mthig]
.... 7 focaird eleucus asamthig innadiad 7 doluid inbiail arithissi
archenn in[na] samthige comboi impe—" to the axe that was
to be sought, i. e. the axehead fell from its handle ... and Elisha
flung its handle after it, and the head came again against the
handle so that it was round it."

* Sabieth, genus virgulti.

† Gremium pro crevum, herbae aridae et virgulta siccata.

‡ MS. inbronasnae.

num : quod a ligno uetito in infernum cicidit, per lignum crucis Christi et per habtismum aquæ ad paradisum natauit. Hic adest Ionas de ligno sortis¹³² in mare et in uentrem cœti triduo missus. Et angarizauerunt¹³³ praetereuntem quendam de uilla, patrem Alaxandri et Ruphi et reliqua, alii per merita patrum suorum commemorantur, alii per merita filiorum suorum. Hinc [leg. Hic] Simón, qui crucem in angaria¹³⁴ portabat, meritis filiorum suorum qui erant discipuli¹³⁵, commemoratur. De hoc nos ammonemur, in præsenti uita, parentes adiuuari per na[toru]m suorum sapientiam, ut populus Iudaicus propter patriarcharum et profctarum et apostolorum merita semper commemoratur. De amaritudine radicis surgit dulcido oliuæ, unde per Henciam ad Iudeam dicitur uuam [leg. oliuam uberem] pulchram fructiferam speciosam uocauit Dominus nomen tuum. Et angarizauerunt praetereuntem quendam Simonem Cireneum ut tolleret crucem eius, uenientem de uilla, patrem Alaxandri et Ruphi, et reliqua. Dum legerent 'Maledictus omnis qui pendit in ligno' factus [est] maledictus¹³⁶ ut tolleret maledictionem. Simón, qui portat crucem in angaria¹³⁷, ipse est qui laborat pro laude humana. Cogunt cum homines huic labori, quem non cogit timor et delectio Dei. Ipsa species crucis quid est nisi forma quadrati¹³⁸ mondi? Oriens¹³⁹ di uertice¹⁴⁰ fulget: ¹⁴¹ arctos [dextra tenet: austro in leua consistit: occidens sub plantis firmatur.]

¹³² i. di chororuinn dacer dul issammuir—"of casting of a lot that fell to go into the sea."

¹³³ i. concienisset—"they compelled."

¹³⁴ i. hicumcaí no innccin i. arecin noshered—"in constraint or in compulsion, i. e. by compulsion he bore it."

¹³⁵ i. christi [in marg.] ... Flumina (?) ilslogu hoglaini :: chum ::—".... many hosts from purity." . . .

¹³⁶ i. christus i. maldachtae air bu ainm leusom maladictus do [each] óin bith [hí] croi[s]—"i. e. accurst, for 'maledictus' was a word with them for every one who was on a cross."

¹³⁷ i. in angustia.

¹³⁸ i. ceth[r]aird—"four cornered."

¹³⁹ i. in turbal—"the rising."

¹⁴⁰ i. din mulluch—"from the top."

¹⁴¹ i. roglán ade ho ... [in marg.] .. s árd ón i. rog[lan]ad són tr... .

NOTES.

(The figures refer to the Glosses.)

6. *trib*, Gael. *treubh*, fem., is closer to the Oscan acc. sg. *triibum* than to the Latin *tribus*.

11. Except *coercha* 'oves' in Brogán's hymn to Brigit, *nathracha* is the first example yet found in Old Irish of the acc. pl. of a *c*-stem. For *amal* or *amail* takes the accusative, not the genitive, as Zeuss, G. C. 676, erroneously states, overlooking the accusative *ailsin* (nom. *ailsiu*, *ailse*) in the gloss *am. tuthle no ailsin* (gl. ut cancer) Z. 1055, and the transported *n* in the gloss *am. in lochairunn n-affracdai* (gl. quasi laterna punica) Z. 676 (*a*).

13. *diucrae* fem. Cf. a fuller form in Cormac's Glossary, s. v. *Prull*: Dorogart tra ó *diucairi* (Cod. A. *diucaire*) móir 7 atbert fri senchan—"he cried then with a great shout and said to Senchan" (Cod. B. has *doriucart* o guth mor fri senchan—"he shouted with a great voice to Senchau"). *Diucaire, diucrae* is from *do-od-gaire*: See Zeuss, 856. Cf. *gair* vox, Z. 234 (W. *gair* a word), *irgaire* 'vetatio' ibid. *gáir* 'shout' (W. *gawr*). The root is GAR, Skr. *grī*, or, as Böhtlingk and Roth (II, 688, 689) give it गर् *gar*. Cf. Gr. γῆρας, γῆρως, Lith. *gar-sa-s* 'voice.'

14. In *samsin* the *m* is doubtful. It may be *n*: but cf. *nímtí* 'not so is' (*ní-sum-lá*), *nímtál* "not so are" which occur in the Féilire of Oengus. cf. Skr. *sama-s*, Gr. ὁμός, Lat. *similis*, Goth. *sama*, Eng. *same*.

15. With *scópthe* cf. W. *ysgubo* from *ysgub* 'sheaf,' Ir. *scuab*, Lat. *scopæ*.

17. *do-ru-the-thaig* seems a reduplicated preterite, but I am unable to explain the word.

18. In *raclisom* the *ra* has arisen from the prefix *ro* and the infix relative pronoun *a* for *an* (see Ebel, Beitr. zur vergl. sprachf. III, 177). So in gloss 132 the *da* of *da-er* has arisen from *do* and *an*.

22. *etarcnad* (MS. apparently *etarcuad*): so in Zeuss 1039: tuargab cenn indruinsin i. combad *etarcnad* doib i. ícce inchenclí dóine "this mystery was manifested (lit. raised a head) i. e. so that there was recognition to them, i. e. of the salvation of the race of men."

34. MS. here very obscure. The gloss looks *ingulsan*.

40. MS. seems *dí etercertaran iohannis hisin*. *Fosissitar*, perhaps an s-conjunctive pass. from *fosaim*.

45. *forfenar* is the 3d sg. pres. indic. pass. of *forfun* (gl. anclo) Z. 440.

49. *forenad* (MS. apparently *forecuad*) I take to be 3d sg. pret. pass. of a verb *forchennaim* (=W. *gorphenaf*), infin. *forchenna* (gl. consummare) Mil., derived from *forchenn* 'end'=W. *gorphen*.

54. Is *cinn* here the locative sing. of *cenn*? See Beitr. I. 334

62. *fo-r-ailbi* cf. *failbe no failbeudh* i. *gaire* 'laughter' O'Clery's Glossary.

81. *tacrae* n. pl. of *tacair* Z. 463 (where he translates it as a verb), *tacáir*

(a) Another instance of the accusative after *amail* is: *am. inscrissid* i. *am. in n-allain n-áith* (gl. sicut rorarium acutum) Milan Codex, Col. 301.

Z. 592, *tacair*, Z. 594: cf. Gael. *tagair* 'causam age,' *tagaireach* 'causidicus', from *do-ad-gair*. v. supra, note on gl. 13.

82. *erchoimded* (gl. apogiam) cf. *ercoimded* i. *dinltad* ('a denying') II.
3. 18. 527 (MS. in T. C. D.), *archoimtiu* (gl. excusantem), Milan.

85. *riucht* dat. sg. of *richt*, Gael. *riochd* 'forma,' W. *rhith*, m.

86. *ar*, in MS. apparently *ær*. Note the interesting form *ceteora* (recte *cetheora*) gen. of the fem. numeral 4 **cethoир*, =W. *pedeir*, as *teora-n* is the gen. of the fem. numeral 3 *teoir*, Zend *tisarô*, Skr. *tisras*, and compare the Skr. base *cataṣ* from KATASAR.

95. *a bas pene* (leg. *á bás péne*). This is the first example yet found in Old Irish of the voc. sg. of a neuter o-stem. In form (as in Latin and Greek) the case is identical with the nom. sg. Correct the paradigm in my 'Irish Glosses' (Dublin, 1860), page 51.

101. *titulatio* (a mistake for *titubatio*?) seems taken by the glossographer for *titillatio*. The gloss is obscurely written. If it be *ingigated* and mean *titillatio*, cf. mod. Ir. *gigleadh* 'tickling,' Gael. *diogail*, W. *goglais*.

103. In *tris* 'third' (Skr. *tritiya*, Lat. *tertius* for *tretius*, s has arisen from as in the Ir. *is*, *es* 'and' from the Old-Celtic *eti-c*, as in *esine* 'fledgeling' for *pesine*, *petine* from the root PAT, as in W. *negis* from Lat. *negotium*.

106. *intan no-nn-guirther-ni*, 1st pl. pres. *i-conjunctive* passive of *goraim*, 'I warm,' an à-verb, here impersonally conjugated; cf. the deponential form *intan no-labrither* 'quando loquitur' Zeuss 981 (indic. *labrathar*, Z. 445). The recognition of these conjunctives is due to the admirable acuteness of Lottner. *Goraim* and *gor* 'fire' are connected with the Skr. *gharma* ' calor' which Böhlingk and Roth (II, 881) refer to a root GHAR.

110. *brodscuad* (gl. *quiscilia*) cf. 'ciscilium' i. *broth vel brothscoa* i. spre docuirid ind airece dochum [tire], Lib. Hymn. ed. Todd, p. 18.

115. The word which I have read *buide* (= Lat. *badius*) seems *bucile* in the MS.

121. In *coitirdirbither* the *it* is doubtful.

128. With *fuillechti* (gl. *lita*) cf. *etar-fuillechta* (gl. interlitus) Z. 473. *forelgatar* (if rightly read)=*fo-ro-lechatar*, from **fuillechain*, whence *fuillechti*.

131. *samthig*, recte *sámthig* or *sámthaig*, Corm. Gloss. s. v. *Prull*, acc. sg. of *sámthach* manubrium; a fem. à-stem, of which the gen. pl. *sámthach* occurs in O'Don. Gr. 277, where it is translated 'battle-axes.'

132. *cor* 'cast': *cruinn* gen. sg. of *crann* 'lignum.' *dacer=do-an*, the infixed relative, *cer*: cf. *doer inbiail* gl. 131 supra: *dorochair adam* gl. 19 supra: *do-ro-chair a cladem* 'his sword fell.' *doceir cuculann* 'C. fell' Petrie, *Tara* 202, citing the *Book of Leinster*: *tor-chair cecidit*, *Book of Leccan*, cited O'Don. Gr. 261: *at-ro-chair* 'cecidit', *Four Masters*, A. D. 902.

139. *turcbal*, better *turcbáil*, from *turgabáil*: cf. *turgabhlí* (gl. exhortiva) Z. 855: *o thurgabail greine co fuined*, Sloan 4783, 5 (Mus. Brit.) "from rising of (the) sun to setting."

140. *nulluch* dat. sg. of *nullach* (gl. culmen, gl. vertici, see my *Irish Glosses*, pp. 117, 139.)

THE POEMS AND SOME OF THE GLOSSES IN THE MILAN CODEX.

(BIBL. AMBROS. C. 301.)

The Old Irish Codex in the Ambrosian Library at Milan, brought thither, like the Turin fragments, from the Monastery of Bobbio, has been already described by Peyron (op. cit. vol. I, p. 188) and by Zeuss (*Gram. Celt. Praef. x*). It consists of a Commentary on the Psalms, formerly attributed to S. Jerome, but by Muratori, Vallarsius and Zeuss ascribed to S. Columbanus, and its great value arises from the notes and glosses, in Irish of the eighth or ninth century, which are interlined or written on its margins.

Muratori was, I believe, the first to call attention to these Glosses, which are so abundant and so legible that a tolerably complete Old Irish Grammar and Lexicon might be constructed from them alone. Would that the poem (or, as I think, the poems) on the first page had been equally easy to read! Zeuss (G. C. 930) is fully justified in calling it *difficillimum lectu*, a difficulty due to abrasion through the heedless hands of strangers rather than to fading because of its thousand years of age. Two forenoons spent over this part of the MS. yielded the following result:—

Adco[nd] arc alaill innocht¹
ba ingnad lium² etarport³
ferscal⁴ fiadam ba
duluith fri gualamnada⁵.

¹ ‘I saw another thing to-night.’ ² ‘It was a wonder to me.’
³ *Etarport* occurs in Cormac’s Glossary, where it is explained, *nomen do séon lasna draide*; ‘a name for a charm with (*apud*) the druids.’ ⁴ ‘a man’ like *barscal* ‘a woman.’ The second and third letters of *ferscal* are now illegible.

⁵ ‘Before me (?)’. ⁶ ‘false parturitions’ (*lámnad* gen. *lámnada*).

[Dalim] rugenair iarsin⁷
 cenmathir cenathargein⁸
 teuir oenaidchi fobrú⁹
 bacunda : sem immurgu.
 Gabsusa iar f: mnert
 fert maith forasliuchtainecht
 macc fir¹⁰ as dail: numtha
 dochuindchid á altrama¹¹.
 Indalim ba brathir dam¹²
 mathirse a mathirsem¹³
 mu nódidenán menman mais¹⁴
 ní dúthrais a bithingnais¹⁵.
 Huar hirogénair amne¹⁷
 nichelt [in] macc¹⁸ sochuide¹⁹
 ni tentrichet amm imbá²⁰
 ocdeicsin a lámnada²¹.
 Ba lán ortain indalimm
 armacc in brigach barrfind
 ba mían ningen ocus* ban
 ba mó rmeld a acaldam²².
 Ariced gor cáich lasin
 ba amer du anchortitib²³
 cia bunóidenán ar áes²⁴
 nilil la [macc]u²⁵ ingaes.

⁷ ‘It seemed to me he was born thereafter.’ ⁸ ‘without mother, without paternal generation.’

⁹ ‘Three single nights under womb.’ ¹⁰ ‘son of man.’

¹¹ ‘To demand his nursing’ (*cuindig* ‘quaere’ Z. 457: *altram nutritio*’ Z. 733).

¹² ‘It seemed to me he was a brother to me.’ ¹³ ‘My mother (*máthair-se*: cf. *diangalar fuail-se*, Z. 887: *Beitr. II. 396*) was his mother.’ ¹⁴ ‘my little infant of lovely mind.’ ¹⁵ ‘thou wouldest not wish (*duthraccur*) his lasting need.’

¹⁶ ‘When he was born thus’ ¹⁷ ‘the child.’ ¹⁹ ‘a multitude.’ ²⁰ ‘in which he was.’ ²¹ ‘seeing his parturition.’

²² ‘He was a full garden (as) seemed to me, our child, the vigorous, fair-haired: he was (the) desire of maidens and women: very pleasant was his converse.’ *meld*, now *meall*, Goth. *milds*, O. Slav. *mladž*, *þpaðvč*, Lat. *mollis*, Skr. root *mr̥d*.

²³ ‘To anchorites’ (?). ²⁴ ‘though he was a little infant in age.’ ²⁵ ‘did not cling with children.’

Amalbatoich adé bí ²⁶
 ba macc athar ointindi ²⁷
 ba ortán más ²⁸ cid in macc
 du cach oen ²⁹ sar ba fordarc [sordarc ?].
 Fortacht ísu† limsa tra ³⁰
 or ::: le inchombartsa ^{30a}.
 ismá suidiu act consla
 slondod neich adchondarcса ³¹. [Adcon]ddare.

[Here, I think, begins another poem.]

Tegdais adchondarc indiu ³²
 badacrichidiu
 cruthanna lo : reil agne
 nithucai nach [m]eraige.
 Menic ³³ aluad ib dám
 cenid rubec ni romar ³⁴
 cultech ndemin ³⁵ dianaig les
 rugnith ³⁶ archiunn ainech gres.
 Cethar ³⁷ flessa formni gil
 rulatha dia [imdít]in ³⁸
 teuir ³⁹ cleithnadar
 fir ararolad d ... s .. g.
 Grianán ⁴⁰ cen ... nam imsc[en]g
 d atháir a ...
 cesu nocth ⁴¹ inaldu de
 nifera cid oen banne ⁴².

²⁶ 'As was apparent, (*batoich=bad doich*) O living God.' ²⁷
 'he was son of a one father.' ²⁸ 'he was a goodly garden.'
²⁹ 'to every one.'

³⁰ 'Jesu's aid (be) with me then.' ^{30a} 'this conception.' MS.
 seems *inchomburisa*. ³¹ 'description of everything which I saw.'

³² '(The) house I saw to-day.' ³³ 'often.' ³⁴ 'though it was
 not very small nor very large': compare *nadip rubecc nadip romar
 beda*, Lib. Arm. fo. 18 'who is not very young nor very old', lit. 'to
 whom is not very little, to whom is not very much of life' (*beda
 for bethad*) ³⁵ 'a secure kitchen.' ³⁶ 'made.'

³⁷ 'Four.' ³⁸ 'were brought to protect it.' ³⁹ 'three' fem.

⁴⁰ 'An upper room' (from *grían* 'sun' as *solarium* from *sol*)
 without a couch.' ⁴¹ 'though he be naked.' ⁴² 'he would
 not get one drop,' *banne*=Corn. *banne* (gl. *gutta*, gl. *stilla*.)

† MS. ihu.

Arcidana dicach sin ⁴³
 atrubart " bran biu thir(?) sir
 niroan indi cuse
 sín na snigi na snechtæ ⁴⁶.
 Is glae thegdais ⁴⁶ tórm rochlos
 isnafil act 6endoros ⁴⁷
 istech ndagfir ⁴⁸ dath atchí
 nit dichoim a dorsidi ⁴⁹.
 Denúas dotiagar hisatech ⁵⁰
 nidichel tegde doichlech ⁵¹
 sí s iarsuidiu segde chlú
 dotiagar ass immurgu.
 IS eil tra insin amnin
 nimétet ni thormassid
 ecosc náimin ⁵² amm hitá
 tegdassa adchondarcsa ⁵³.

After transcribing these obscure poems, I copied the following introduction to Ps. XXXIII, which Peyron prints, op. cit. vol. 1. p. 190, utinam recte! says he, neque enim vel syllabam intelligo. It comprises eleven lines and is written on a slip of parchment in a hand of exquisite clearness and delicacy.

Ps. dd. rl. níderb linn *tra* in senchas canone dunaithmenadar isintitulso acht masued foraithmentar and. Dialuid *david* forlongais có iadomdu l. co ammondu resául brethæ hosuidiu mór du setaib do abimilech hi terfochraic marbtha dauid conranaic side laithe nand iarsin fridauid 7 ninaithgeuin 7 leicsi huad air ducorasstar dia deilb mordraig 7 fir bóith(a) forsinní dauid diadamlad connach ningeuin intí abimilech ciadudfutharcair

⁴³ 'From every weather' (*sín*=W. *hin*). ⁴⁴ 'dixit.' ⁴⁵ '(there) remained not in it hitherto storm, nor rain, nor snow.'

⁴⁶ 'It is a bright house.' ⁴⁷ 'in which is not save one door.' ⁴⁸ 'it is a good man's house.' ⁴⁹ 'its door-keepers are not unkindly' (*cóim*=Corn. *kuf*).

⁵⁰ 'Is gone into the house': after *tech* is written 'ubi fortitudinis nostre' ⁵¹ 'inhospitable.' ⁵² 'a delightful form.' ⁵³ 'in which is this house which I saw.'

abas 7 is du atlugud buide dodia iarsintsoiradsin rondsóer
rogab dauid insalmsó sis .i. ben[e] dicam rl.

Psalmus David et reliqua. Not certain to us now (is) the canonical history which is related in this title, unless if it be that (which) is related here. When David went into exile to (the) Edomites or to (the) Ammonites before Saul, much of treasures was given by him to Abimilech in payment for killing David, and he went a day then after that unto David and did not recognise him and let (him) from him, for God cast a form of great madness and of a foolish man on that David, to make him unlike (himself), and that Abimilech did not know him, though he desired his death. And it is to render thanks unto God after that salvation which saved him that David sang this psalm below, *i. e.*, Benedicam, etc."

The most interesting forms which this passage contains is *leicsi*, the 3d sg. pret. act. in *si*, of *leicim* = *linquo*. It has, together with the forms *foitsi*, *foidsi* 'misit,' *áilsi* 'petiit,' *gabsi* 'cepit,' *baitzisi* 'baptizavit,' *berrsi* 'totondit,' which occur in the Book of Armagh, been compared by Lottner (Beitr. II, 318) with Old Latin forms like *dic-sit*. I may here mention that I have since found in the copy of Dallan Forgaill's *Amra Coluimchille* (circa A. D. 592), preserved in the Lebar na huidre, the following preterites in *sius*, *sus*, which seem formed from the preterites in *si*, like *bebai-s* 'mortuus est' from the regular reduplicated preterite *bebai* :—
 GLINSIUS *salmu* .i. *roglinnig na salmu* 'dilucidavit psalmos': SLUINSIUS .i. *rosluinnestar* 'significavit': *libru solman SEXUS* (leg. *séchsus*, *séchsius*?) .i. *rosiach libru solman* 'libros Salomonis investigavit': *tuil achuirp CUILLSIUS* .i. *rochuissestar tuil a chuirp*, 'cupiditatem corporis ejus destruxit': CLUIDSIUS *bord beolu* .i. *rochloibolu innamborb* 'superavit ora furentium.'

Another long passage is found as a gloss on the words 'rationabilis membrorum motus sermo quidam est corporis,' at p. 36 from the end of the MS.

Cumgabal innalamsón .i. cumgabal inna lam hi crosfigill issí briathar lám insin. 7 issí briathar súle dana a cumgabál (a) suas dochum ndæ 7 issí briathar glunæ 7 chos a filliud fri slechtan 7 issí briathar choirp dana intan roichther dodia ocslechtan 7 chrosfigill.

(a) MS. chumgabal

"Raising of the arms this, i. e. raising of the arms in cross-vigil this is the arms' word. And this is (the) eyes' word, raising of them up to God. And this is (the) word of knees and legs, bending them into kneeling. And this is (the) body's word then when it is directed to God in kneeling and crossvigil."

As Zeuss had chiefly turned his attention to the first part of the Codex, I thought the short time at my disposal would be most advantageously employed in copying the glosses in the latter part. I accordingly began at the third page from the end and went back through the sixty-three pages next preceding, copying some of the glosses in almost every page. The MS. is not paginated, and the following numbers refer to its pages *counted backwards*.

66. as uachtarchu (gl. superius). erchoilti (gl. votivæ). carthacha (gl. affecta).

65. bed ailti (gl. ad implorandum). ingraintid (gl. exsequotor). donaib erlamaib (gl. oportunis). cithech (gl. flebilium). bastai (gl. lethales(a)). bastu (gl. lethali (b). a esbatad (gl. inutilitatis suæ).

64. erchradach l. anbsud (gl. mendax). it nephdimi .i. nidat ní (gl. est nihil). du erchradaitid (gl. uanitati). it anbsidi (gl. motabiles). andilgínd (gl. Assiriorum victoria). anas follaigthe (gl. neglecta).

65. ailti (leg. áilti) fut. part. pass of áiliu, áilim (Beitr. III 48) : hardly Skr. ár, áryati 'to praise'. *ingraintid*=*ingrentid* Z. 265. *erlamaib* dat. pl. of *erlam* Z. 7. *cithech*, adj., from *cith* 'imber' O'Don. Gr. 391. : *cetis* 'flebant' Z. 417. *bastai*, *bastu*, leg. bástai, bástu, from *bás* 'mors.' *esbatad* or *esbataid* (the *i* seems erased) gen. sg. of a deriv. from *esbae*. cf. O'Reilly's *easbadh* 'vanity.'

64. erchradach, erchradaitid, erchradchad (gl. perfunctoriæ) from *erchræ*, *erchra*, Z. 839, 985 *eclipsis*, 'ellipsis' 'defectus,' 'interitus.' *anbsud*, better *anbsaid*, whence *anbsidi* (gl. *motabilis*, p. 64) for **anfsaid*, **an-fosaid* (*fosaim* 'maneo,' 'habito'), the *f* becoming *v* (written *b*) owing to the preceding *n*, as in *coibse*=*confessio*. *dim-di* reminds one of the Welsh *di-ddim*, *dim* 'nothing': cf. too, the Irish negative prefix *dím* (*diombuad* O'Don. Gr. 361, *diombuan*, *diombuidheach*, *diomolaim* for *dím-molaim*): *nidat ní* 'non sunt res.' *dilgind* is O'Clery's *dilghionn* .i. *sgrios no diolaithriugadh*.

(a) MS. *lætales*. (b) MS. *lætali*.

63. dilgedchem (gl. indulgentissimam). comoithaigidir (gl. emolliat). duimmaircthe (gl. artabatur).

62. immusacaldat (gl. sé adloquuntur). notedmais (gl. tabescebamus). lobraigetar (gl. egrescentium).

60. líthai (gl. *). athisca (gl. probrosas).

59. isandedenach i. arthaciúnn són (gl. in posterum). bed foircthi (gl. imbuendam, studiis).

58. ind frithorthai (gl. afflicti). toimten damsá bad nesbae dam du frecur ceillsiu (gl. hanc ergo necessitatem suspicionis ammoue). assoiriu (gl. liberior).

57. lasse nadraimse (gl. adorando). duratar (gl. durantur). amal bolc (gl. ut uter). mergach (gl. rugatus†) i. romgab meirc són i. amal ith bolc bíis hireud (gl. ut uter, rugatus erumnís). cuitbedcha (gl. frivolas‡, fabulas).

63. *dilgedchem* superl. of *dilgadach* (leg. *dilgedach*?) Z. 35. *moithaigidir* cf. *moithiu* (gl. molliorem) Z. 283, from *moith*, *moeth* mid. Ir. *maeth* (gl. tener), Lat. *mītis* from **moitis*, as *vīnum*, *olīvōc*, from **vīnum* and *vīcus*, *olīkōc*, from **voicus*. *duimmaircthe* 3d. sg. imperf. pass. of *tim(m)urc* 'coarcto' Z. 66.

62. With the reflexive *imm-us-acaldat* cf. *imm-us-ascnat* (gl. obviaverunt sibi) Southampton Psalter, infra, and the forms in Zeuss G. C. 847, to which add *imdilgid* 'forgive ye mutually' Z. 1042, *imcháinti* 'mutual satires', *imchésti* 'mutual questions (cés-ti)' Z. 1051 : *im[f]recra* 'assonances' Lib. Hymn. ed. Todd p. 127, and *imesorcain* Corm. Gloss. no *tedmais* 1 pl. impf. act. of *tedmain* 'tabesco' cf. *tedm* 'tabes' dat. sg. *tedmain* Z. 1069. *lobraigetar* 'aegrescunt' cf. *lobrigthir* (gl. infirmatur) Z. 344.

60. *athisca* acc. fem. pl. from *athisech* an adj. formed from *athis* (gl. opprobrium) Z. 1006. Hence *aithisigud* 'contumelia afficere' Z. 1045.

59. *Dedenach*, better *dédenach*, an adj. from **dédi*=W. *diwdded* 'end.' *taciunn* seems dat. sg. of *tacenn* (*do-ath-cenn?*) which however I have not met. *Foircthi* acc. sg. fem. of *foircthe*, Z. 473 'eruditus,' O'Clery's *foirgthi* i. *teagaisgthe*, from *for-ca-the* (root CAN). As to the loss of the *n*, cf. *imdibthe* (root BEN) and Skr. *hata* (root *han*), Gr. *φαρός*, root *φεν*, Ebel, Beitr. III, 37.

58. *frithorthai*=cf. *neph-frithortai* 'non laesi' Z. 846 : for *frith-orcthai* : cf. *frithorcuin* gl. offensam.

57. *lasse n-adraim-se* 'when I adore.' *amal ith-bolc bíis hireud* 'like a grain-bag that is in frost.' *cuitbedcha* acc. fem. pl. of

* I omitted to take down the Latin word, which was probably festales : cf. *lith.*
† MS. rogatus. ‡ MS. fribulas.

hoadbartaiginnse (gl. auersabar). forcenna (gl. consummare). sechis forodamassa ón (gl. expertus sum). ó eritnichi (gl. acceptabilitate).

56. andorus (gl. limen). huandaisleán (gl. articulo). cid angair romba hifochaid (gl. tribulationis mee articulo vel momento).

55. innammraithemnachtæ fri dauid (gl. iniquæ simulationis). huanaib loiscthib (gl. adustionibus). diroscai i. is ansu cech todærnam an guin cosind loscud .i. anguin cosindsaigit áin (gl. pro suplicio dolentis cruciatum adustionibus excedente familiare est). loingsech (gl. extorris : MS. multo tempore extoris patria vixi). indí no-sechaigned (gl. simulantis).

54. didoiri babelone rogabad fondulso ('of the captivity of Babylon was sung in this . . .'). trisnaceimmen inandais beus (gl. per ea intervalla in numerositate graduum).acheimsón ingaibthe cechsalm (gl. parva planities). inderdairc (gl. vulgo). amal as reid 7 as

cuitbedach an adj. from *cuitbiud* 'mockery.' *dom cuitbiud-sa* 'to mock me' *L. na hUidle* cited by O'Donovan *Book of Rights*, lxiv. *ba si a fálte mo chuitbiud* 'it was their delight to mock me,' *Southampton Psalter*, 48 (a) : *roimhighset iarsin, fo méla 7 cuitbed* 'they departed after that in sorrow and mockery,' *Four Masters*, A. D. 1444. *fo-ro-damas-sa* 1 sg. pret. of *fodamaim*. The same form occurs in Zeuss 1001 : *cid na imneda forodamassa cose nomferat dom aithirriuch* 'even the tribulations that I have suffered hitherto will bring(?) me to my change.' *eritnichi* cf. *eritib* (gl. susceptis) supra p. 11.

56. *aisléan*, dimin. from *aisil* 'a joint,' Corm. Ecc. 51, Petrie's *Tara* 190.

55. *innammraithemnachtae* for *inna mbraithemnachtae*, as *ar inmrath* (gl. pro proditione) infra, is for *ar in mbrath*: *brath* gen. *bratha*, an u-stem = W. *brad*, pl. *bradau*, Bret. *brad* pl. *bradou*. *Diroscai* so Z. 565, *derósci* Z. 973, 'excedit': cf. *doróscaitis* (gl. eminebant) 43, *doroscai* (gl. praestet) 34. *is ansu cech todærnam an guin cosind loscud*, 'the wound with the burning is harder than any punishment.' *Loingsech* from *longas* 'exile,' 'banishment' dat. *longais* supra p. 20, *longis* Z. 1129 where it is wrongly rendered. *no sechaigned* 'simulabat' cf. *secti* 'simulatione' Z. 614, *isseichti* 'in hypocrisi' Z. 1048.

54. *dul* (so in Zeuss XVI *roscribad in-dul-so*) seems here to mean a part of a book. *Duil* is glossed by *leabar* in O'Davoren's Glossary. *trisna ceimmen ina ndais* 'through the steps in their

cobsud indrói doglennar dosuidiu síc ba cobsud indré ingaibthe cech salm (gl. est autem parva planities appellantur uulgo hujus modi spatia bellatoria in his subsistebant unum ex his psalmis canentes). forderisiur (gl. lustrau). du thabairt diglae do dia formu naimtea ("to give unto God vengeance on my enemies"). frisacinnse (gl. praestulabar). lathidi (gl. diurno).

53. sainigud truip són (gl. scema variare). inna sruthe (gl. ueterum). commaairic (gl. conveniat). huandfälti (gl. hilaritate). dolinad (gl. quae poll[u]ebat). huad fadi-sin flaith 7 brithemnacht (gl. regalis suique generis).

52. isgnath hisalmaib aitherrech forsnasunu cétn[u] ('usual in psalms is a change on the first words'). indusin (gl. eo). dechraigthid (gl. disceptatrix). issninni car-thaig 'gl. nos amantes). ma arberaesiu biuth (gl. si tu fueris obtata s[ecundu]m perfuncta).

51. cotanrirastarni (gl. obligemur). difoxul cecha frith-oircne (gl. nostra deuotio causas totius(a) offensæ præveniens). neph lax (gl. inremissa)(b). eid frisaccamni

aggregate : *dais* is perhaps the modern *dais*, W. *das* 'acervus,' AS. *tass*, Fr. *tas. amal as réid* etc. 'as the road is smooth and is firm which leads(?) to this, sic the space was firm wherein each psalm was sung.' *forderisiur*, leg. *fordercisiur*, and cf. *fordare* i. *solas no réil*, 'a light or manifest' O'Clery. *frisacinnse* the 1st sg. 2dy present and *frisaccamni* (gl. praestulamur), infra, 51, 1st pl. pres. indic., of *frisaiccim* (gl. operior) Z. 431, 1035.

53. *sainigud* 'varietas' *sáin* 'diversus' Z. 562, 563. *truip* gen. sg. of *trop*, Z. 1068, from Lat. *tropus. sruthe* gen. pl. of *sruth* W. **strut* pl. *strutiu* (gl. antiquam gentem) Juvencus p. 6. *fálti* dat. sg. *fálte* 'joy' 'welcome': *dolinad* (gl. polluebat) 3d. sg. 2dy pres. of *dolinim* (gl. mano, gl. polluceo) Z. 430: cf. W. *linisant* (gl. lavare, salivis) Juvencus. p. 98, Lat. *linio* 'to bedaub,' 'to besmear.'

52. *aithirriuch* the dat. sg. of *aithirrech* (O'Reilly's *aithearrach*) 'another,' 'a change' occurs in Zeuss, 1001: *oitherroch aidacht* 'another bequest,' Lib. Armach. fo. 18b. 1: an adverb *aithirriuch* 'again' occurs infra 49. *dechraigthid* cf. *dechrigim* (gl. dispesco) Z. 431, *dechrogod* differentiam, Z. 433:

51. *co-tan-rirastar-ni*: cf. *co-rir-siu* (gl. ligabis) 48 infra. *rom-rír mo thol cholnide cordumsel fo mám pectho* Z. 479 'my carnal desire bound me to be under a yoke of sin.' *difoxul* etc. 'from the removal of every offence.' In *neph lax* the *lax* is like W. *lais, llæs* from Lat. *laxus. tessim* 2d. sg. imper. *teismetar*

(a) MS. totius.

(b) MS. inrimisa.

(gl. et præstulamur). tessim adæ (gl. refunde, mala). eulaig (gl. experti).

50. fechemain .i. bibdaid són(gl. obnoxii). bed estoiscthi (gl. ad inpremendum). inriathor (gl. torrens). amal bennmis fordiucailsi (gl. uelut absorpti). hua imbiud innamat (gl. aquis magnis).

94. afrithchathaigthiu (gl. inpugnatores suos). á ascada .i. a naintea—leg. náimtea—(gl. emuli). nondaberthar aithirriuch indoiri (gl. nolite opinari reductos de babilone in alienas terras posse transferri).

48. cid brothad ni biat fo mám inna culech (gl. ut peruidat saltim ad momentum dominatio profanorum). corrisiu .i. artroidfeasiu inna drochdaini adæ diananduch airis fechtnach anandach mani erthroitar hua dia (gl. ligabis si quidem est felix malitia). michlodcha (gl. nefarias). isna cammaigthiu (gl. oblicationes). inliidiu (gl. insidiatræ nequitia). gute (gl. suplicantium). araossa (gl. quæ manet).

23 infra, 3d pl. pres. pass. of a verb *teismim: cf. O'Davoren, '*Eisim i. tuismither inntib. Teisim i. tuismither estib.*'

50. *séchemain* 'debtors' *féchemnaib* debitoribus, Paternoster, *fiach* debitum, Z. 21,252. *bibdaid*=*bibdid* Z. 739, nom. pl. cf *bibdu* 'reus' Z. 250. *riathor*=W. *rhaiadr* 'cataract' and O. W. gen. pl. *reatir* (gl. torrentum) Juv. p. 28. *hua imbiud inna namat* 'by the multitude of the enemies': *imbed* ops, copia Z. 75.

49. *ascada* cf. *ascadaib* (gl. aemulis) Z. 1064. *ro-n-dabérthar aithirriuch indoiri* 'that they will be brought again into slavery.'

48. *cid brothad* etc. 'even a moment they will not be under (the) yoke of the profane.' *brothad* gen. s. *brotto* n. pl. *brottæ* Z. 313. Hence *brotte* 'momentaneus' Z. 765. *co-rir-siu* etc. 'Bind thou i. e. thou wilt abate the evil men, O God, to their wickedness, for prosperous is their wickedness unless it be abated by God.' With *artroidfea* (leg. *arthróidfea*) and *er-throitar* for *erthróid-dar* cf. O'R.'s *traodhad*, *troedha* 'subduing,' *nem-throeta* (gl. impenetrables) Gild. If the root of this word end in *d*, not in *t*, we may perhaps compare Lat. *trúdo* for **troido* (Lottner however, equates *trudo* with Goth. *thriútan*). *gute* 'qui supplicant' for *guidte*, **gudite*, 3d pl. 2dy pres. of *guidiu*, *guidim*. *araossa* for *ar-a-fossa*. For the aspiration after the fem. relative sing. compare *tarsa-tharmthiagat* Z. 850, 'trans quae transgre-diuntur,' where it takes place after the neut. relative plural.

47. *foruraithminset* (gl. meminisse; et adjuvabit libera-
tos talia meminisse). *arúnntangar* (gl. adficiemur). *osní
erig* (gl. honesti). *indaithimfolngitad* (gl. efficacitatis).
contaircidi (gl. conlatrices). *cíanudchanar* i.e. imminn-
daire (gl. incinatur). *anathchumtach són* (gl. instauratio).
remseadaigthe (gl. præside). *indacaldam* (gl. colloquio).
madach (gl. cassa). *ní lugu immefolngi sonartai do neuch*
in *cotlud* *indaas bid suide garait no sessed etarlam* (gl.
non minus quippe somno quam modica sesione laboran-
tium recreatur uirtus). *huansuidiubiuc* (gl. modicasesione).

46. *focridigter* (gl. accingi). *irriti* i.e. intudrachtai (gl.
inuiti). *inbastaid* (gl. lethaliter)^(a). *immeluaiter* (gl. jac-
tamini).

45. *donaib cloithib* (gl. victis). *innasmachtu* (gl. con-
ditiones). *acht dánaigthe* (gl. inremunerata). *ind foch-
raicc* (gl. meritum). *issi inso indfechtnige comét timnæ
ndæ* (gl. mandatorum custodia). *línmar* (gl. numerosa).
inmeccun l. intamun (gl. radicem).

47. *Foruraithminset* for *for-ru-aithminset* ‘memoraverunt’
foraithminedar ‘memorat’ Z. 852. *erig*, better *airig*: cf. *airegas*
'principium' Z. 255, *airegdu* 'præstantior' Z. 284. With *com-
taircidi* cf. *recht-taircid* 'legislator' Z. 820. With *imm-inn-dairc*
(gl. incinatur) cf. *imm-i-daircet* Z. 1064 “which they, the psalms,
sing” scil. of Christ. *attchumtach=aidchumtach* Z. 883: *madach*,
hence comes *madachu* ‘cassos’ Z. 980 n. *Nílugu* etc. ‘the sleep
gives firmness to every one not less than short sitting or stand-
ing occasionally.’

46. *focridigter*, an infinitive passive (*focridigegar* ‘accingit’ Z.
476) like *bendachthar* and *mestar* Z. 472, to which add *cairddi-
nighther* ‘amari’ Z. 1129, *ingoistighther* (gl. inlaqueari) Z. 848, and
fedar (gl. ferri) which occurs somewhere in Zeuss. *immeluaiter* seems
the 2d pers. plur. passive for *immeluaidter*: cf. *imluad* ‘agitatio, imm-
luadi exagitat’, Z. 847.

45. *smachtu* ‘conditions,’ ‘stipulations’ Z. 582, 1041,
smactu Z. 883. In *acht danaigthe* the *acht* appears either a
preposition or a prefix and *danaigthe* the gen. pl. (or singular,
for *danigthea* Z. 10,994?) of *dánigud* or the part. preterite
pass. of *dánigur* Z. 448: in the first case the phrase might be
rendered by *ἐκροց δωρον. issi &c.* ‘this is the prosperity [cf. *fech-
nach supra*] fulfilment of God’s commandments.’ *meccun* cf. *co-
as-mecnugur-sa* (gl. ut eradicem) Z. 756. *tamun*, gen. *tamoin* i.e.
crann diambenar abarr, Trans. Philolog. Soc. 1859, p. 194, the

(a) MS. *lethaliter*.

44. *dobuith doforaithmit ón imbiuth ailiu i. innaimsir cenmitha innim bi fein* (gl. alii per illos sæculo te interfuturum esse lætaberis). *huanerbermis biuth* (gl. ex illo tempore quo degebamus in Egipto). *nicoimnacmarni* i. sech ni coimnactar arnamit son for tan bristisni (gl. opprimi nequivimus). *inmetafordid* (gl. metaforicos) i. *epert inehumtaig forsnadrummaib anamat airdbide* (gl. non momentanea lesionе contenti metaforicos adflictum se, sed non peremptum plагis hostium recordatur). *erchradchae* (gl. perfunctoriae). *nicech fær dana* (gl. foenum). *lasna meithleorai* (gl. apud messores). *lasnagniadu* (gl. apud operarios).

43. *huandsairsingmenmnaigi slain* (gl. magnanimitate salva). *amal bid innagniadu* (gl. operariorum). *indaniruicei ón* (gl. indigni). *ba arscinsin la aithrea* (gl. institutione patria). *fil isintsalm riam* (gl. sermo superior). *doroscaitis* (gl. eminebant). *intserc* i. *inmoltaí dongní inse tribindius 7 chlais ara ruichiuir moguth occaib* (gl. affectus).

42. *huan cetnu dedol indlaithi* (gl. a primo ergo crepusculo). *lase dorolaig* (gl. remitendo reatum). *inmodán* (gl. modulus). *nonnodiummusaitis* (gl. apud superbientes).

41. *huallach* (gl. arrogans). *etuailngithe* (gl. indignatus). *écmailtiu* (gl. insolentior). *timmargaid* (gl. castiget). for-

trunk of a tree, also the name for a poet of a low grade: *tamhan* i. *corp gan ceann* ‘body without head O’Clery.’

44. *dobuith doforaithmit* etc. (thou wilt rejoice) ‘that thy memory is in another world, i. e. in time, besides in heaven thou thysclf art.’ *bi* (leg. *bí?*) 2d sg. (indic. ? conj.?) of *biu*. *coimnacmarni*, ‘possimus,’ *coimnactar* ‘possunt.’ *fær*, better *fér*, gen. *feuir* Z. 116 = W. *gwair* ‘hay.’ *meithleorai* acc. pl. of *meithleoir*: cf. Corn. *midil* gl. messor, O. W. *metelic* ‘reaped,’ Lat. *meto*.

43. *fairsing-menmnaigi* dat. sg. of *fairsing-menmnaige*. *fairsing* amplus. *la aithrea*, ‘apud patres’ the first acc. pl. of an r-stem hitherto found in an O. Ir. codex, from **aithera* by progressive vocalic infection. So *bráithre* ‘fratres’ (leg. *bráithrea*) Félice Epil. 409.

42. *do-ro-laig* 3 sg. pret. conj. of *doluigim* remitto, ignosco, Z. 432. *é-tuailngithe* ‘deemed unworthy’ (*étualaing*): *tualaing*= W. *teihwng* ‘dignus.’

chain i. doaithminedar do dia in popul i. huare rombu
mor dorat *david* frit adradsu ronsoirni adæ arsin (gl.
commonentem deum quantam beatus *david* curam reli-
gionis et divini cultus habuerit).

40. dia feidliged ires foirlthe leu asoerthar dinaib im-
nedaib (gl. promissionum saltim fidem manentem
captivitatem esse laxandam). dundlár (gl. solo) intærchoi-
liud (gl. in effectum.)

39. ind ithlair (gl. areae, gen. s.). cossecarthi (gl. dicati).

38. sainredach (gl. peculiari). tairngire flatho dia-
chlaindsom 7 a tindnacul ade hisión intsainriud it hæ
insin indatairngire (gl. geminis ergo promisís in sufra-
gium liberationis utitur). nochis ule tir tairngeri ón
(gl. quum elegit dominus sión perelegit eam in habita-
tionem sibi). dundarchogacht (gl. venationi). ishe infer-
so rogab chrine oc techt imbethil i. hæc requies rl. bid-
fír æm olsesom is sunt biasa ineilithri collae messa (gl.
hæc requies mea in sæculum secu[lorum] promisisti
inquit quod in hac domu tibi requies multi temporis i.e.
habitatio in longum esset futura.)

37. fiadach lassanda[la]lín 7 tíf frecur ceil lassin lín
naile (gl. ut venationibus studiosi capiendarum ferarum
utrique ergo captivis diverso labore utuntur cibis).
inglennat i. ithid cach dib biad álaili (gl. vestigant : ambo
escas indagine operossa vestigant). intudidin i. intois-

41. *forchain*, etc. "the people mentions i. e. reminds (*doaith-*
minedar=*tuitminedar* Z. 852) unto God, i. e. because it was
much that David gave to thy worship, save us, O God, therefore!"

40. *dia feidliged* etc. "if there remain with them a firm faith
of their being saved (*soerthar* infin. passive, see supra) from the
tribulations."

38. *tairngire* &c. "a prophecy of the kingdom to his chil-
dren and its bestowal in Sion especially : those are the two prophe-
cies." Over *archogucht* in my original transcript of these glosses,
the late Eugene Curry has written in pencil "*archog.* i. *cú*
selga" which means a 'dog of hunting' In O'Davoren's glossary
archoige is explained as a hound that kills deer (*cú marbtha aige*).
Bid fir etc. "It is true," said he, "it is here I shall be in pil-
grimage till the day of judgment."

37. *fiadach* etc. 'hunting game with the one party and cul-
tivation of the earth(?) with the other party.' *inglennat* etc. 'they
track i. e. each of them eats another's food' *robói chocad* etc.

sigecht(gl. ductum). robói chocad etir deichthriub 7 de-thriub corricisin (gl. decim et duæ tribus ante captivitatem per inimicæ erant). nocairdnigthea (gl. foedera-tae sunt). ointad inpopuil són (gl. felicitatis eventum). bed cuimrechti (gl. ad stringendum).

36. oldaas nermitnighifeid (gl. quam consecratione). as nephatdanaigthe intímthrecht hisin (gl. ne inremu-neratum putarent gratiarum actionis officium). dorataad fornanaimdea (gl. pro ultione hostium). conrotatailc i. fordechuid (gl. confouerat). duferthar (gl. conditur officium). trisintuistin (gl. creatione).

35 sainredaig (gl. peculiari). innanguidech (gl. sup-plicum).

34. cosochenélaigidir i. issoiriū indate idail i. air ní-techtat sidi anmain (gl. homana imago nubilitet). bithé doibsum amal andeuson (gl. auctores idulorum ... optat deorum suorum similisimos (*sic*) fieri quod maledictum). indairilteo (gl. meriti). ciammét doroscai (gl. quantum praestet). isindib salmaibso (gl. ambobus unus sensus).

33. airndrisse i. rethait uisci innamedón son (gl. erra-tam venis fontium). asardu (gl. eminentiorem). codur-urgaib (gl. emerserit). nochis dunaidbet són (gl. adserere perhibentur).

32. nuib (gl. ad recentia). inna aisndísen fil isintsalm innúnn són (gl. expositionis ingressum ipso sui principio). naimresnad (gl. infitiatur). huanderegim (gl. questio-ne). rogabsat (gl. cæperunt).

31. duroscaifea (gl. antecedet). codesothu (gl. ad feces).

30. malar (gl. delicta). nifu leu bás naill conutecht forru acht beim a cinn fri cloich (gl. infantium capita pe-tris inlidant quos non dignantur fortium morte occidere).

29. seim (gl. exile). nephinducbaide (gl. ingloriosus).

"there was war between the ten tribes and the two tribes—literally 'ten-tribe and two-tribe—up to this."

34. *co sochenélaigidir* etc. 'that it ennobles, i. e. it is nobler than are idols for these have not life.' *bithé* &c. 'they are like their gods' (note the acc. *deu* after *amal*: so infra: *amal na grinnénu*.

30. *ní fiu* etc. 'unworthy with them that (any) other death should come on them save striking their head against a stone.'

28. im olc fu maith ón (gl. qualitatis). du intiuch 6inlai (gl. cotidiano iteneri). etir réid 7 amreid 7 etir fán 7 ardd (gl. viator per tractus terræ).

27. huat etarcenu .i. huat ingnu (gl. cognitione mea profundiora intellexisti). cid cré cid táis (gl. massam). duslaid .i. cruthaigedar (gl. plasmantis). fuluinn (gl. avolare). inna cennaige (gl. negotiatorum).

26. dundí adgreinn (gl. consequenti). huanchosmai- lijud (gl. comparatione). is dæ intsoilse *amal* asndæ inna dorche ("God is the light as God is the darkness.") ingléis (gl. rimare). nifitir idal innainchlidi *amal* rund- fitir dia (gl. dii ab hominibus fabricabuntur, et nemo in eis est qui talia possit scire).

24. murdai (gl. muratas).

23. *amal* loiscde .i. inní forsateismetar (gl. concre- mant).

22. indingchis (gl. incensum). duathmaldachad (gl. ad remaledicendum). huath remglicci (gl. pervicacia). archoimtiu (gl. excussantem).

21. triaslach foргiallae dialailiu (gl. decipere).

20. inrualadsa (gl. offendì). huammuintir féin son (gl. propriis proditus).

19. cen chinta friusom (gl. gratis). lasse ðusente (gl. cum persequebatur, a filiis suis). intesamni ind firieín

28. *intiuch* dat. sg. of *intech* 'a path' which occur in Parish's hymn. eter réid etc. 'both smooth and unsmooth and both meadow and height': *fán*=W. *gwaun*, Corn. *guen* (gl. campus).

27. cré gen. *críad* Z. 709=W. *pridd*, Lat. *creta*? *tais* Mid. Ir. *taes* (gl. pista) W. *toes* 'dough' Breet. *tóaz*, Pictet compares A. S. *thæsma*, O. H. G. *deismo* 'fermentum.' With *fuluinn* cf. *fulumain* (gl. volubilis) Z. 739 and Lat. *volo*.

22. *ingchis* is borrowed, like Corn. *encois*, from *incensum*.

20. *maintir*, dat. of *muinter*, *montar* Z. 823 declined like a fem. à-stem, but which is unquestionably, as Siegfried thought, a loan-word, like the N. H. G. *münster*, from the Lat. *monasterium*. The loss of the *s* between *n* and *t* is regular: cf. *cinteir* (gl. calcar Z. 744 (Bret. *kentr* 'spur,' Corn. *kenter* 'a nail,' W. *cethyr*) 'ith *έντρον*, *κέντρον* which forms seem to have both arisen from an Indo-European KANSTRAM. In Irish *s* is also lost between *r* and *t* cf. *tart*=Goth. *thaúrstei* 'thirst.'

19. *intesamni* etc. 'the confidence of the righteous men in

dut chreitimsin adæ dianumsoirae (gl. fiduciam). inderbamnacht i. sechis innamairis ón i. air imfolnguba amairis doibsom manimsoiraese (gl. disidentiam : In mé omnes persequutores spectant quo per mé vel fiduciam vel disidentiam capiant).

- 18. coil (gl. exilis).
- 16. intropdaid (gl. tropicos, *τροπικῶς*).
- 15. forsnaiib conaraib (gl. in semitis). bibdid (gl. obnoxii, gen. s.).
- 14. toirndide i. brec (gl. tinctum).
- 12. huanaib cellorib (gl. ex prumpptuaris).
- 11. duchoimarraig (gl. exuerit).
- 10. amul nagrinnenu i. bite imchrefch]tu (gl. tamquam ulceribus fasceolas). indetaig bruinnidi i. bí tar bruinniu óge són (gl. fasciæ pectoralis).
- 9. immarcidetaid (gl. sequellam). nach torbatu coitchenn (gl. commonem utilitatem). tridluthad inna nnél (gl. aper[u]it nubibus). areroch[r]aib (gl. in tibiis). airnaib eruchordaib (gl. pro tibialibus).
- 8. annárbdudech (gl. non contentus). dunmoindeinmidetu (gl. ad generalem mu[ni]ficentiam). inchoteicthea (gl. concretionis).
- 7. e[u]lachu (gl. expertos). as chubaithiu (gl. cincinn[i]ore). aschomaicsiu (gl. uiciniore). rofoilsigestar (gl. detexuit).

thy belief O God, if thou save me.' *inderbamnacht* 'uncertainty' *inderb*, incertus, *inderbus*, incertitudo, Z. 751.

amairis infidelitas Z. 610. *air imfolnguba* etc. 'for thou wilt cause infidelity to them unless thou save me.'

10. *amul* etc. 'like the bandages i. e. that are round ulcers': *grinnenu* 'fasceolas' cf. *grinnib* (gl. fascibus) *L. Breacc.* *ind étaig* etc. of the breastcloth i. e. that which is over the breast of a virgin this.'

9. *immarcidetaid* acc. sg. of *immaircidetu* (gl. consequentia) Z. 274. As to *dluthad* see my *Irish Glosses* No. 636, and add these, *dluthad* (gl. pactum), *dlúthsit* (gl. infigerunt) Lib. Arm. 189 b. 2 : *eid ar-an-dluthid caratrad friu* 'why do ye make close a friendship with them?' Z. 608. *erochraib* dat pl. of *eruchor* cf. *erochair-chétlaid* (gl. tibicen) Z. 198.

8. *móin-déinmidetu*: *móin*=Lat. *moenus*, *munus*, see Kuhn Zeits. II. 149. Zeuss (G. C. 37) errs in comparing *máini* (for *móini*) with Goth. *maithms*.

6. ni esgaibter (gl. nec excipiuntur). cid mó̄r induil
 nō̄ cid bec ni eper nephmolad dǣ di ('whether
 the thing be great or be little, non-praise of God is not said
 by it'). amal is tr̄i accomol nildule conterisedar indom-
 on sic imfolangar ó̄nmolad dodia tri chocetal innanule
 ndule ("as it is by conjunction of many things that
 the world is composed, sic one praise is made unto God
 by harmony of all the things"). as imbechtrachu (gl.
 exteriore).

5. tinolta (gl. locata). is sain intsoilse 7 it saini inna
 rinn ("different is the sun and different are the stars").
 fot saigil ón (gl. diuturnitatem).

4. cosaigthi (gl. pedata). adgladathar (gl. appellat).
 arnaib fedaiib sonartaib ardaib (gl. pro terribilibus ar-
 bustis). anat ninsuidigthi (gl. instituta). inailighthiu
 (gl. in alternatione).

3. nuntuailngegedar (gl. dignatur).

2. arribaigedar (gl. resultat).

Other glosses from this codex are :—

Col. 1. roásaiset drissi innasenchomrorcan tar sodin
 (gl. renascentes spinas). intan foruirim obell 7 astri
 ('when he put an obelisk and asterisks'). ciarud bói
 aururas form (gl. licet cursim).

Col. 301. arin mrath (gl. pro proditione). inna drochomairle
 (gl. consilii pravitate). dufurcbad (gl. promebat).

Peyron gives this, op. cit. i. 189, 190 : dintemul (gl.
 obscuratione solis).

5. 'locata' is probably for 'collocata,' for *tinolta* means
 'collected,' *tinola* Z., 848, 855, 1004 'colligat,' *doinola* (gl.
 adipicat) Z. 1004. *fot* 'length,' *saigil*=saeculi.

4. *cosaigthi* part. pret. pass. of *cosaigim* a derivative from
cos=Lat. *coxa*, whence W. *coes*. *arnaib* etc. 'for the strong, high
 woods.'

3. *nu-n-tuailngegedar* cf. *tualaing*=W. *teilwng* 'dignus.'

Col. 1. *ro[f]ásaiset* etc. 'thorns of the old errors grew
 through this.' *obell* is borrowed from *obelus* as *astri* from *aster*.

Col. 301. *mrath* for *mbrath* : *drochomairle* for *droch-chomairle*.

din temul "from the darkness." With *temel*, Corn. *tivul* in
tivul-g-ou, cf. Lat. *ten* for *tem* in *tenebrae* for **tenebræ*, *teme-
 thrae*, *temetrae*. Skr. *tamas*.

THE BERNE GLOSSES.

(CUD. BERN. MSS. LIT. 363.)

The attention of Celtic scholars was first drawn to the Hiberno-Latin Codex of the eighth or ninth century, preserved in the Library of Berne, by Orelli, who, in his edition of Horace (Turici, 1843, praef. p. 1) printed some of the Old Irish glosses scattered through the book. I spent a day over this MS. which contains, *inter alia*, a copy (not quite complete) of the Odes and Satires, and got all these glosses, as well as what seems a quatrain to be found at fo. 115a. Many Irish names, of scribes or saints probably, occur in the margins. I noted 'dub.' (i. e., Dubthach) 27a : comgan, 32a : dungal, 54a : macc longáin, 94b : cormac semper, 65a : fergus, 84a : sathrá-nus (or perhaps sathrannus), 88b. The German 'Raiginboldus,' occurs at 127a. and 128b. At fo. 127b, opposite the passage "illa (Sybilla) hausit harenam in manibus et tam longam uitam poposcit. cui Apollo respondit id posse fieri si erithriam insulam relinquaret et eam nunquam uideret," is written 'sicut mac ciadain' (i. e., son of Ciadán, 'dovelet'), which seems an allusion to some similar Irish legend now, so far as I know, lost for ever.

Five of the glosses are so extremely obscure, those namely in ff. 34b, 65b, 125a, 175a, 176b, and I am so doubtful of the accuracy of my copies, that there is no use printing them.

The following, however, are quite legible :

31 b. *togluasacthi togluaset chombairt* (gl. et egerunt partum : Castores autem a castrando dicti sunt. Uirosa autem uenenata. Nam licet sint multis remedio tamen praegnantes eorum odore abuciuntur et egerunt partum).

NOTES.

togluasacthi must mean 'women quick with child : cf. *togluasacht* 'moving' O'Don. Gr. 278. *Gluasachd*, *gluasad* 'motion,' *gluasim* 'moveo' are still living in Ireland and the Highlands, *togluaset* 'movent' 'agunt.' *combairt* (generally *coimpert* gen. *compera*, which is glossed by *sperma* in H. 3. 15, see my *Irish glosses*, p. 10, here means *foetus*. Note the aspiration produced by *togluaiset*, the 3d plural of this tense having anciently ended in a vowel.

34 b. *in marg.* muoralach (gl. BUFO. rana terrestris simlae [sic] magnitudinis) :

37 b. loman æcorse (gl. speras funium).

94 b. taircheltach (gl. magica ars).

103 a. sliab gargain (gl. Agaurus).

176 b. cathasach (gl. sermonibus : Non ille quamquam socraticis madet Sermonibus te negligit horridus. Hor. Carm. III, 21).

176 b. uire (gl. ferias).

182 a. angelberga (line drawn across b) is written opposite the second of these lines (Hor. Sat. lib. I. sat. II. 123,124) :

Candida rectaque sit ; munda actenus, ut neque longa
nec magis alba uelit, quam dat natura uideri.

182 b. ruidgal (gl. concha, satis pure, leg. salis puri).

The quatrain—if it be one—occurs, as I said, at p.

115a.

Brigit dixit :—

I sel friart tailciud. frigargg. cáith
a uuair. cachóin. dodgéna samlid bidreid
riam cach. namreid.

Which may be thus arranged in lines :—

I sel friart [ísel fri art]
tailciud frigargg, cáith uabair (?)
cach óin dodgéna samlid
bidreid riam cach namreid.

The *muor* in *muor-alach* is probably an error for *mór* or *már* ‘great.’ *alach* perhaps for *álach* ‘pullies.’

loman *funis* Z. 106 = Corn. *loman* (gl. *funis vel funiculus*), Bret. *loman* ‘courroie.’ *æcorse* for *ecórscthe*? *ad-cuáirscthe*? now *cuairscthe* ‘wrapt.’

taircheltach by metathesis for *tairchetlach*: cf. *tairchetal*, *taircetlid* (gl. *sagax*), *doaurchanaim* (gl. *sagio*) Z. 767, 852, root CAN.

sliab ‘mons’ Z. 92. *gargain* gen. s. of *gargan* ‘Garganus.’ *cathasach* ‘quarrelsome’ from *cath* ‘pugna,’ Gaulish *catu*: perhaps, however, *Cathasach* here is not a gloss but a scribe’s name.

The remaining glosses are obscure to me. As to the quatrain it may be thus rendered :—

“ Lowly to (the) high, lowly to (the) high, tender to (the) rough.....pride : every one who shall do thus, everything unsmooth shall be smooth before him.

THE LEYDEN GLOSSES.

FOR the following glosses, of which some have already been printed by Pott in a German periodical, I am indebted to my friend and teacher, Siegfried, Professor of Sanskrit in Trinity College, Dublin, whose early death was an irreparable loss to comparative and Celtic philology. He transcribed them at Leyden, on his return to Ireland from one of his vacation visits to Germany.

The MS. (Num. 67 of the Latin MSS. of the Public Library) in which the glosses are found, is one of the three copies of Priscian, written by Irish monks, which exist on the Continent. The name of its scribe was Dubthach, and it has been calculated from the following entry that its date is A. D. 838 :—

“Dubthach hos uersus transcripsit tempore paruo
indulge lector quae mala scripta uides.

tertio idūs apries	tribus degitis
tertio anno decennio cicli	tribus instrumentis
tertio die ante pascha	penna membrano (<i>sic</i>)
tertia decima luna incipiente	atramento
tertia hora post meridiem	trinitate auxiliatrice.

Siegfried has omitted to note the page in which the first gloss, *eirr* (gl. *curruum princeps*), occurs.

- 17 b. *sí* (gl. *ipsa*) *madu coscedar* (gl. *consequatur*).
- 26 b. *luathchríde* (gl. *cardiacus*).
- 29 b. *ingor* (gl. *sabrateria*).
- 30 a. *lesmac* (gl. *priuignus*).

NOTES.

Of *eirr* (in the MS. accents are placed over *e* and each *r*) the gen. sg. *ind erra* or *errad* occurs in *Cormac's Glossary*, cod. B. s. v. *Gaire*.

madu 'si est' seems the singular of *matu* 'si sunt' Z. 671. All that is clear about these forms is that *ma* means 'if' and *-du*, *-d*, *-su*, *so* = 'is', *-tu*, *-t* = 'are.' *luath-chríde* from *luath* 'swift' and *chríde* = heart.

ingor 'anchor' .Z. 744, 1107.

les-mac = W. *llysfab*, 'son-in-law' Bret. *lesvab*. see my *Irish glosses*, No. 48. Zeuss identifies this *les* with the Cornish *els* (gl. *privignus*). But *quaere* if this is not from *elt*, which occurs in

37 b. *odbrann* (gl. talus).

55 a. *cuil* (gl. culex).

58 a. *srónbennach* (gl. rinoceros). *sonluas*. (gl. ó *icris*).

59 a. *ráth* (gl. medius: sequester medius inter duos altercantes).

61 a. *sulbair* (gl. lepida).

62 a. *foilenn* (gl. alcedo). *lind tee* (gl. fervor). *aúttas?* (gl. pollen).

63 b. *barr* (gl. pelium).

65 b. *séir*—leg. *séire*—(gl. cibus).

Pott gives a gloss omitted by Siegfried, namely *fann* (gl. postica), and the phrase: *ond ut. so ar, arecar*—which I do not understand.

the Pictish inscription on a cross in Forfarshire: *Drosten v ipe uoret elt forgus(a)*. So Corn. *gwels* ‘stramen’=W. *gwellt, gwyls* ‘ferus’=W. *gwyllt*, mols ‘vervex’=Ir. *molt*, med. Lat. *multo*, Fr. *mouton*.

In *odbrann* ‘ankle’ (so in the St. Gall Priscian, Z. 1102) Siegfried explained the *od* as = Skr. *pad*, Gr. πόδ, Lat. *ped*. The *brann* remains obscure. *Odbrann*, now corrupted into the Gaelic *aobrann*, is the Welsh *uffarn*, Bret. *ufern* or *uvfern*.

cuil, gen. *cuilech*, a *c*-stem=Lat. *culex*. *srónbennach*, also in Z. 28, from *srón* ‘nose’ and *bennach* ‘horned.’

ráth cf. the Gaelic *ráthan* vadimonium.

sulbair=O. W. *helabar* from *su*=Skr. *su*, Gr. εὖ and *labair*. *foilenn*=W. *gwylan*, Bret. *gwelan*, whence Fr. *goëland*.

lind O. W. *linn* W. *llyn*: *lind tee* (gl. fervor) ‘warm water’: *tee* now *teo*, pl. *teit*, Z. 80 ‘warm’ is an adjectival *nt*-stem,—Lat. *tepens*, Skr. TAP to burn? Hence *téte* ‘warmth’ Z. 80.

barr (gl. cassis) Z. 51, O. W. *barr* (gl. colomaticus) Fr. *barrette*, It. *berretta?*

séire (gl. cibus). This occurs in Cuimine’s poem on the Saints of Ireland cited in the Martyrology of Donegal ed. Todd, p. 188: *O doghabh crios fo a colainn... nochar chaith sáith no séire* ‘since she took a girdle about (lit. under) her body she ate not enough nor food.’

(a). This is the reading of my revered friend Dr. Petrie. I am convinced of its accuracy, having often carefully examined a cast of the inscription in his possession.

THE CODEX OF THE MONASTERY OF S. PAUL.

(Cod. S. Pauli, No. LXXXIV.)

Herr Mone, the Archivdirektor at Carlsruhe, has the merit of having discovered and made known a manuscript now preserved in the monastery of St. Paul in Carinthia, and brought thither from the monastery of Reichenau in the Lake of Constance, which we know was frequented by Irish monks in the eighth and ninth centuries. He had sent the first verse of an Old Irish poem which he had found in this MS. to Dr. Reeves, and when I wrote requesting to be favoured with the remainder, he not only, with the courtesy of a gentleman and a scholar, complied with my request, but sent me two other extracts in verse from the same codex and a letter dated Carlsruhe, 24 Jan. 1859, from which I make the following excerpts :—

Ich lege Ihnen die verlangte Abschrift des Gedichtes auf dem könig Aed bei, und bemerke dass es in einer Handschrift des 8 Jahrhunderts steht die zuerst im Kloster Reichenau im Bodensee aufbewahrt wurde, jetzt aber zu S. Paul in Kärnten ist. In Reichenau waren im 8 und 9 Jahrh. mehrere irische Mönche, von welchen sich noch Codices hier befinden. Daraus Zeuss durch meine Vermittlung die irischen Glossen abschrieb, auf welche ich schon im Jahr 1845 aufmerksam machte..... Wenn sie meine Abschriften altirischen Gedichte brauchen können, so ist es mir angenehm, ich besitze noch mehrere, auch Notizen und Auszüge über die irischen Codices zu Brüssel.....

Here follow the Poem and verses, with a few conjectural emendations of Mone's transcripts :—

I

Aed oll fri andud nane aed fonn fri fulted fele
indeil delgnaide aschóemem didindgnaib roerenn rede.

Inchlí comras cond credail ollmas futhocaid tugaib
du farclu sech cach údine dimoisten míne mrugaib.

Mac Diarmata dil damsá cid iarfachta ni insa
amolad maissiu mácnib luaidfidir (a) láedib limmsa.

Inmain nainm nitat (b) nuabla aeda nad airdlig dígna
in cruthglan clú nad chlithe dianduthoig liphe lígda.

(a) M. luaid fidir (b) M. nit ut

AUL.

Aue Muiredaich centhair (*b*) all togu fri orddain (*c*) úallan
aue nifríth nach ammail na ríg dichlandaib cualann.

Indflaith issed aorbae cach maith do dé no arddae
ingas fine cen dídail di rígaib massaib marggae.

Is bun cruinn máir miad soerda fríbáig is bunad phínda
is gasne arggait arddbrig dichlaind chéit rig céit rignae (*d*).

Oc cormaim gaibtir dúana drenga itir dreppa dáena
arbertet bairtni bindi tri laith linni ainm naeda.

Aed oll.

II

Ex eodem codice.
Muling (*e*).

Is en immo niada sás (*f*)
is nau (*g*) tholl diant eslinn guas
is lestar fas is crann crín
[nach digní toil indríg tuas.]

Is or ingleton is nem im grein,
is lestar narggit cu fin (*h*)
is son is alaínd is noebs
cach oen digní toil indrig.

III

Ex eodem codice.
Suibne geilt. barr edin.

Mairiu clun hi túaim in bir
ni lan techdais bes sestu
conaretglinnaib (*i*) areir
cona grein cona escu.

Gobban durigni in sin
conecestar duib astoir
mu chridecan dia du nim
is hé tugatóir rodtoig.

Tech hira fera flechod
maigen na áigder rindi
soilsidir bidhi lugburt
ose cen adnacht (*j*) nimbi.

(*b*) M. centhair (*c*) M. ordduin

(*e*) M. Maling (*f*) M. sar (*g*) M. nan

(*h*) M. sin (*i*) M. conar et glinnaib (*j*) M. udnucht.

Here follows Eugene Curry's translation of the first of these poems—(the words in brackets are written over those immediately preceding them) :—

Aedh great to institute (¹) hilarity, (²)

Aedh anxious (desirous) to dispense festivity,

The straight Rod, the most beautiful (³)

Of the hills of cleared Roerenn (⁴).

The body which enshrines (encases) (⁵) a religious sense (intellect) (⁶).

The great form under choicest of thatches (⁷),

Which towers (⁸) above each generation

Of Maisten of smoothest lands (⁹).

The son of Diarmait, dear to me,

Should he desire it (¹⁰), it is not unpleasant (difficult) :

His praise in (for) beauty and wealth (¹¹)

Shall be sung in poems by me.

Beloved the name, 'tis no new report (assertion) (¹²)

Of Aedh who does not deserve (earns not) reproach,

The pure form; fame not concealed,

To whom the shining Liphe is inheritance (¹³).

(1.) C. took *andud* to be written for *adnad* 'kindling.' (2) *n-áne* gen. sg. of *dáine* 'delight.' (3) *fonn*, according to C. in an old gloss under the word *acobra* 'desirous': *fonn* he writes also means 'foundation' and 'land'. (3) *deil* 'rod' = *del*, Cormac s. v. *Caindelbra*; *delgnaide* 'straight': *as* 'which is' *choemem*, superlative of *coem* = W. *cu*, Corn. *kueff*. (4) *dindgnaib* dat. pl. of *dingua*, *roerenn* gen. sg. of *Roeriu*, which Dr. O'Donovan told me in a letter dated 13th Feb. 1859 is "a hill in the Co. of Kildare, now generally anglicised Reerin and Reelion, from which I incline to believe that Aed son of Diarmaid was of the line of the O'Tuathails, in whose territory this hill is situate." *réde* gen. sg. fem. of *réid* 'smooth,' an adjectival i-stem.

(5.) *Comras* 3d. sg. rel. pres. of a verb *comraim* connected with *comrar* (gl. caps) Z. 842: *conn credail* 'sense of a believer' (creduli).

fu thocaidh thugaib: C. took *tocaid* as for *togaid* dat. sg. of *togu* 'choice' and *tugaib* as dat. pl. of *tuige* 'thatch', here used for 'hair'. This seems to me very doubtful. (8) *du-farclu* 'superabat' a verb connected with *faircle* i.e. *fir-uachtar* (Curry), *farclib glun* (gl. genuclis) Gildas gl. 183., 'kneecaps.' As to the termination cf. *do róigu* 'elegit' Z. 439, *ar-a-chuiiu* "which has depraved," Patrick's hymn, and perhaps the Gaulish *ieuru*, *europov* (Lottner, Trans. Philolog. Soc. 1859, p. 331). (9) rather thus: "of smooth Moistiu's lands" *moisten* gen. sg. of *Moistiu*, now *Mullagh Mast* in the county of Kildare: *míne* gen. sg. fem. of *mín*: *mrugnib* dat. pl. of *bruig*: the eclipse here (*mbrugaib*) I cannot explain, except as a metrical license taken for the sake of producing an alliteration.

(10.) Rather: "should it be asked" *iarfachta*, pret. pass. participle of *iarfaigim*. (11) rather 'his praise more beautiful (*maissiu*) than treasures' (*máenib* for *moenib* = Lat. *muneribus*).

(12.) Rather "they are not (*nítat*) new reports" (*bla*). (13) *duthoig* country, Gael. *duthaich* 'regio.' *Liphe* the river Liffey.

The grandson (¹⁴) of Muiredhach without disgrace
 A cliff (rock) chosen for (of) loud-speaking dignity—
 A grandson has not been found his equal (like) (¹⁵)
 Of the kings of the clans of Cualann. (¹⁶)

The sovereignty it is his inheritance,
 All good be to him of it in the highest, (¹⁷)
 The stalk of a family (race) without reproach
 Of the wealthy kings of Marggæ.

The butt (¹⁸) of a great tree of noble dignity, (¹⁹)
 Against battle he is the foundation of battlements :
 He is a silver sapling of lofty power (virtue)
 Of the sons of a hundred kings, a hundred queens (²⁰).

At ale-drinking (²¹) poems are sung,
 By companies among people's houses. (²²)
 Sweet-singing bards announce (²³)
 In pools of ale (²⁴) the name of Aedh.

(14) *Aue* is here and in the next line but one, a dissyllable. (15) *ammail* for *a smail, a samail* 'his like.' (16) *cualann* "the district between Bray and Wicklow" C.

(17) *no arddæ* rather 'or exaltation', *arrrdæ* now *airde* 'height'. (18) *gas* 'sprig'. (15) *Marggæ* now Slew:margy (*Sliabh marge*) in Kilkenny and Queen's County, West of the Barrow, O'Don.

(19) *Miad soerdæ* 'a noble dignity' in apposition with *bun.* (20) *rignæ* gen. pl. of a fem. i-stem *rígain.*

(21) *Cormaím* dat. sg. of *cuirm, κούρμι*, a neuter n-stem. (22) *drenga* (?) *iter* (among) *dreppa* (?) *daena* (?) : *drenga* and *dreppa* are perhaps loans (A. S. *drinice*, 'potus,' *drepe, drype* 'a blow'). (23) *arbæret* 3d pl. present indic. act. of *arbært* : cf. *airbert* i. *airshetal* : *bairdní*, nom. pl. of *bairdne* a derivative from *bard*, means here apparently not 'bard' but 'bardic compositions': *bindi* nom. pl. masc. of *bind* 'sweet,' an adjectival i-stem. (24) *laith-linn* 'alepools,' acc. pl.

The two quatrains marked II, are part of a longer poem which Eugene Curry found in the Book of Ballymote, fo. 140 b, a. line 28, " transcribed there," he writes, "from the Book of Glenndaloch," and in the Book of Lismore, Part II, fol. 25, a. a. Here follow the copies with which he supplied me :—

Book of Ballymote.

Is or glan is neam imgrein
 is lestar airget co fín
 is aingel is ecna naem
 each aer dogni toil inrig.
 Is craeb cumra cona bláth
 is lestar inadh gnáth mil
 is lia logmar combail
 each do gni toil dé domin.

Book of Lismore.

Is or glan is nemh im gréin
 as lestar arcait cobfin
 is ain... is ecna noemh
 cech ocn do gni tol inrigh.
 Is én ima niadann sas
 as .ix. toll dia neislinn guas
 as lestar fas is crand crin
 nadene toil in righ thusas.

Is én imoniada sás is .ix. toll diauneslind guas is lestar fás is crand crín nach déni toil inrig tuas.	Is craebh cubra cuna blath as lestar is lán do mil is lia loghmhar conabail doghni tail mic de do nm.
Is cnú caeck [ar] nadbi maein is brenqi brén is crand crín is craeb fia[d]abla gan bláth caeck nach déni toil inrigh.	Is cnu cæch ar nach bi main as brenciu bren as crann crín as fiadabhall gana blath caeck nadene toil in righ.
Dogni toil mic de donim is grian etrocht imbi sam is airide dé donim is lestar glainide glan.	Doghni toil mic dhe donimh as grian edrocht ambi samh is airidhi dhe donim is lestar glainidhi glan.
Is altoir forsndailter fin immacanar ilar cor is caileach glaine colind for findruine find is ór.	Is ech buadha dar magh reidh fear atcosnai flaithe de móir is carpat feghair fo righ do ber buaidh a hallaib óir.
Is ór.	Is ór.
Is grian goires riched réil fear diam buideach inrí móir is tempull sonaide saer is scrin [] conuchtaig ór.	Is grian curis riched naem fer dan buigeach in ri móir is tempal sonaigi soer is scrin naem conataugh dhór
Is ór.	Is ór.
	Is altoir forsndailter fin immacantair ilar cor is caileach ghlanna culind is finnJruine finn is or.
	Is or glan.

The following translation of the copy from the Book of Ballymote is by Eugene Curry :—

- He is pure gold, he is a heaven round the sun,
 He is a vessel of silver full of wine,
 He is an angel, he is wisdom of saints,
 Every one who doth the will of the King.
- He is a sweet branch, with its blossoms,
 He is a vessel in which honey is ever found,
 He is a precious stone well set,
 Every one who doth the will of God of heaven.
- He is a bird upon whom a trap has closed,
 He is a perforated canoe insecure in danger,
 He is an empty vessel, he is a decayed tree,
 Who[so] doth not the will of the King above.
- He is a blind nut, in which there is no profit,
 He is a stinking rottenness, he is a withered tree,

He is a wild apple-branch without blossom,
Every one who doth not the will of the King.

If he does the will of the God of heaven,
He is a brilliant sun round which is summer,
He is the image of the God of heaven,
He is a vessel of pure glass.

He is an altar upon which wine is shed,
Round which is chanted a multitude of choruses,
He is a chalice of glass with liquor,
With silver chased and gold (a).

He is a sun that warms brilliant heaven,
The man of whom the great King is thankful :
He is a prosperous noble temple,
He is a shrine ornamented with gold.

The sixth stanza of the Book of Lismore version
may be thus translated :—

He is a horse of victory over a smooth plain,
(The) man who strives for (the) kingdom of great God,
He is a chariot that is seen under a king,
Which wins a prize from halls of gold.

The third poem is, to me, for the most part unintelligible. The Subne *Geilt* (lunatic) mentioned in the title, is said to have gone mad at the Battle of Moira. He "was many years afterwards murdered at Tigh Moling now St. Mullens in the County of Carlow, by Mongan, the swineherd of S. Moling, and was interred with great honours in the church there by the saint himself." *Battle of Magh Rath*, ed. O'Donovan, p. 236 n. The third, fourth, fifth, and sixth lines mean "with its stars last night, with its sun, with its moon. Gobban made this—let its history be known to thee." The 'Gobban' in the fifth line is the celebrated Gobban Saer of Irish tradition, who flourished in the seventh century, and made a *duirthech* (oratory) for S. Moling : see Petrie's *Round Towers*, pp. 345, 401.

(a) Literally 'on white *finndruine* and gold.' *Finndruine* seems to have been brass or copper inlaid with silver.

THE GLOSSES ON THE SOUTHAMPTON PSALTER.

ST. JOHN'S COLLEGE, CAMBRIDGE.

I am indebted to Mr. Bradshaw, of King's College, Cambridge, for directing my attention to the so-called Southampton Psalter, which, according to a scribe in fo. 6, is "glosatum in idiomate incognito," *i. e.* hibernico. The MS. appears to be of the eleventh century, and the glosses seem of that date or perhaps a little later. The date might possibly be fixed by an entry in fo. 39a: "Beltene indiu for cétáin. miserere nobis domine, miserere nobis." When in the 11th century was the 1st of May (Beltene) on a Wednesday (*cedáin*)?

fo. 5a. *totic* (gl. *primus*).

14b. *esu nauæ l. calef* [“Joshua, Noah or Caleb],
vel nobis paruulis in christo (gl. *parvulis*, *testimonium*
dei fidele sapientiam praestans paruulis).

25a. *cuach* (gl. *scyfum*).

25b. *hiformut* (gl. *prauorum temporali felicitate*
turbati).

29a. *fór* (gl. *profatur*).

30b. *athirge* (gl. *exemologesim* [*i. e.* ἔξομολόγησιν]).

33a. *sinichiriph* ‘Sennacherib’ = *sinchirib* fo. 53 b.

34a. *brithemonda* (gl. *judiciale*). *atorgairm* (gl. *com-pellatio*).

47a. *linn insen* 6c híurúalem cach rí gaibes
flaithius 6c híurusalem fóthrúicther esnlindsen gl. in
marg. Ps. 68. 14. *árnic* (gl. *salutorium nostrorum*). *ise*
conic bas 7 *bethaith* (gl. *deus noster, deus saluos facien-di*: et Domini, domini exitus mortis, Ps. 68, 20).

cuach, like W. *cawg*, seems borrowed from Lat. *caucus*.

formut dat. sg. of *format* ‘invidia’ now *formad*, Gael. *farmad*.

athirge=*aithirge* ‘penetentia’ Z. 840, 873, 986, Corn. *edrek*,
Bröt. *asrec'h*, Goth. *idreiga*.

brithemonda a derivative from *brithem*, gen. *brithemon*, an
n-stem.

linn insen etc. “this pool (is) at Jerusalem. Every king that
assumes sovranty at Jerusalem is bathed in this pool.” *ar n-ic* ‘our
healing’. *isé conic* etc. ‘it is he that has power over life and death’: *conicim* ‘possum’.

47b. Corrici cíth béstí béoa inda árben úainn oldauid (gl. Dissipa gentes quae bella uolunt).

48a. nosenditis (gl. psallebant). basi a falte mo chuitbiud (gl. in me psallebant, Ps. 69, 12).

50a. diblide (gl. senium).

51b. Et dixerunt quomodo scit deus

.i. interrogatibus (*sic*) .i. ni eterceta dia

Et si est scientia in excelso [Ps. 73, 11].

52b. othal (gl. ascie [Ps. 75, 14.]). sathel (gl. caput draconis).

54b. cach indiaid alaili (gl. ut cognoscat generatio altera).

56a. inmenic (gl. quodtiens [*sic*] exacervaverunt eum in deserto). fructus sicomiris l. mertenn cunar lansuth vel pro omni feraci arbore possuit (gl. et moros eorum in pruina, Ps. 78, 47). ireuth (gl. in pruina).

56b. hiforrig (gl. in funiculo, distributionis, Ps. 78, 54). cairde (gl. pactum). icocad contra dominum (gl. conuersi sunt in arcum prauum, Ps. 78, 57).

57a. roolach (gl. crapulatus vino. Ps. 78, 65).

Opposite to the verse Et sustulit eum de gregibus ovium deposit fetantes accepit eum, Ps. 78, 70, occurs the following note *in margine*: Quasi deposit fetantibus .i. min-

corrici etc. "even as far as (the) living beasts drive thou them from us, says David."

basi etc. 'it was their delight to mock me.'

diblide, like Cormac's *diblidecht* 'decrepitude' 'impotency,' now *diblidheachd*, seems cognate with Lat. *de-bilis*, Skr. *bala* 'vis,' 'robur'.

ni eterceta dia 'God does not understand.'

ó thál 'from an adze'. *Sathel* borrowed from *Satan*?

no mertenn etc. 'he destroyed, so that there was not full fruit.'

i reuth 'in hoar-frost': *reuth=réud* Z. 42, 164, 112, W. *rheuw*, Bret. *réo*. for *preuth*: cf. *pruina*, *πρωι*.

forríg dat. sg. of *forrach*, which occurs in the gloss *forrach tomais tire* (gl. pertica) Corm. s. v. *Pertic* 'a measure (552 [square] yards, O'D.) of division of land.' *forrúim a forrig* .n. and 'he marked out his *forrach* there,' Lib. Armach. 18b. 1. *cocad* now *cogadh* 'warfare,' an u-stem, perhaps from **pungatu*: cf. Lat. *pungo* *pupugi*, root PUG.

ro-ólách is an adj. formed by the intensive prefix *ro* and the adjective *ólach* 'bibosus,' a formation from *ól* 'to drink': cf. *im-ró-ol* Z. 29.

isterium septimi cassús in acussatiuo ut pro uerbís dicitur primum in parabulas pro in parabulis uel monoptotus est sonus sed in articulis discernitur. uel in dispensatione sanatur. uel sustullit eum de gregibus ovium post fetantes i.e. áncés mésúthigetár 7 ís óendlúm de índrándgabál. depositfetantes a uerbo depositfeto. Duobus enim apud ebreos oves procreantur fétus suos uel quasi dixiset de loco q. est postfetantes ut est libro Iob de ante dominum. Aliter deposit fetantes érsnásuthaib.

On same page:—primum no. fructus quando maturescit euacuat suam custodiam amal chochull dercon l. chno (gl. possuerunt hierusalem in pomorum custodiam, Ps. 79,1).

58a. fualascach (gl. arbusta). rogelt (gl. depastus est).

59b. luisse (gl. flamma).

60b. immusascnat (gl. obiauerunt sibi).

78b. hi feth (gl. in auram). isinmuirloch (gl. in salsuginem).

84a. inmar l. magnopere (gl. usque quaque).

92b. mile chemenn (gl. divissiones: qui diuissit rubrum mare in diuissiones).

ind randgabál ‘the participle.’ *érsna suthaib* ‘after the births,’ root SU.

amal chochull etc. ‘like (the) covering of acorns or. nuts’: *cno* W. *cneuen*, pl. *cnau*, Corn. *cnyfan*, Bret. *kraoun*, Lat. (*c*) *nux*, ON. *hnöt*, AS. *hnut*.

fualascach: *fualascacha* (gl. arbuscula) occurs in the Leabhar Breacc, but I omitted to note the folio.

rogelt 3d sg. pret. act. of a verb, of which the 3d sg. pres. *gelid* ‘consumit,’ ‘depascitur’ occurs in Z. 432. cf. Skr. *girāmi*, *gilāmi* deglutiō. *luisse* cf. *lux*.

imm-us-ascnat see supra p. 23. *ascnaim* ‘I come forth.’ *feth=vata*. *muir-loch* (lit. ‘sea-lake’), ‘salt marsh.’ *inmár* (gl. admodum) Z. 562.

mile chémenn ‘a thousand of steps’: *cémenn* gen. pl. of *céim*: note the aspiration caused by the governing noun *mile*, a fem. ia-stem.

THE GAELIC IN THE BOOK OF DEIR

CAMBRIDGE PUBLIC LIBRARY, II. VI. 32.

The principal contents of the beautiful little codex called the Book of Deir (from the Abbey of Deir in Buchan) are a copy of the Hieronymian version of the Gospels. This and the colophon are in one handwriting certainly as old as the ninth century. The colophon is as follows :—

Forchubus caichduini imbia arrath inlebrán collí
aratardda bendacht foranmain intruagáin rod-
scribai (a)

“(Be it) on (the) conscience of every one in whom shall be
for grace the booklet with splendour that he give a blessing on
(the) soul of the wretched who wrote it.”

(a) For the satisfaction of Mr. J. F. Campbell (see his *Popular Tales of the West Highlands*, IV. 41, 42) I add an analysis of this colophon, with references to Zeuss' *Grammatica Celtaica* in support of my version of every word. These words divided in modern fashion will stand thus :

For chubus caich duini i m-bia ar rath in lebrán col-lí ara
tardda bendacht for anmain in truagáin rod scribai. *for* 'on' Z. 583
W. *guor*, Gael. *air*. *cubus* (*con-fus*) *con-scientia* Z. 30,607,751.
caich gen. sg. masc. of *cach* 'quisvis' Z. 367. *duini* gen. sg. of
duine 'homo' Z. 249, which is still used in Scotland, was connected
by Siegfried with Skr. *dhá* 'to put' 'to create' (the diphthongal
plural *dóini* was connected by him with Skr. *dhyā* to think,
θέαμψι). *im* for *in* (as it comes before *b*) the locative singular of the
relative *an*. *bia* 3d sg. fut. of *biu* 'sum', Z. 482. *ar* 'pro' Z. 576,577.
rath 'gratia' Z. 604,1090, gen. *raith* Z. 1050, W. *rhad*, still lives in
the Highlands meaning 'prosperity' 'luck.' *in* 'the' nom. sg. masc.
now *an*. *lebrán*, now *leabhran*, diminutive of *lebar*, now *leabhar*, 'a
book' from *liber*. *collí* (=co lī O'Don. Gr. 282) from *con-lí* by assi-
milation. *con* 'cum' 'ad' 'usque ad' also *co*, *cu*, is now the
Highland 'gu'. *lí* 'colour, splendour' Z. 24,67,1110, W. *liw*,
still lives in the Highlands meaning 'colour' 'hue'. *ara* 'ut' a
conjunction, Z. 680. *tardda* 'donet' 3d sg. subj. of a verb *tar-
daim*, of which the forms *tartar* 'donetur,' *tartisset* 'dederunt'
occur in Z. 680, 435, and which is probably=Lat. *do*, *diδωμι*, Skr.
dā compounded with the prepositions *tar*=*do*+*ar*, Z. 852. *ben-
dacht*, now *beannachd*, from Lat. *benedictio*. *for* occurs supra.
anmain dat. sg. of *anam* 'anima' (*anam-chairtea* Z. 10, *anam-
chairtes*, Z. 750). *in* gen. sg. masc. of the article. *truagáin* gen.
sg. of *trúagán*, a diminutive from *trúag* 'wretched.' *ro-d* a combi-
nation of the prefix *ro* (=*pro*) Z. 413, and *d* the infix'd pronoun
3d sg. masc. Z. 338. *scribai* 3d sg. pret. subj. of *scribaim* 'scribo.'

Besides this, the codex contains a copy of the Apostles' creed and, at fo. 27 *a*, in a later hand, the following portion of a missa de infirmis, with a Gaelic rubric :—

Item oratio ante dominicam orationem

Creator naturarum omnium deus et parens uniuersarum in
cælo et interra originum hás trementis populi tui relegiosas
preces ex illo inaccessibleis lucis trono tuo suscipe et interhi-
rúphín et zaraphin indefessas circumstantium laudes exaudi spei
nonambigue precatio[n]es. pater noster qui es. usque in finem.

Libera nós domine amalo amen christe iesu. Custodi nos
semper in omni opere bona [sic] fons et auctor omnium bonorum.
deus euacula nos uitiis. et reple nos uirtutibus bonis. perte
christe iesu :.

Hisund dubeir sacorfaic dau (*a*)

Corpus cum sanguine domini nostri iesu christi sanitas sit
tibi in uitam perpetua et salutem.

Reffecti christi corpore et sanguine tibi semper dicamus
domine *alleluia alleluia*

Qui satiauit animam inanem et animam essurientem satiauit
bonis *alleluia alleluia*

Et sacrificent sacrificium laudis et usque exaltatione *alleluia alleluia*

[Fo. 28a] Calicem salutaris accipiam et nomen domini in-
uocabo *alleluia alleluia*

Reffecti christi corpore *alleluia alleluia*

Landate dominum omnes gentes. *alleluia alleluia*

gloria.. reffecti christi. *alleluia alleluia*

et nunc. ET semper. Reffecti

Sacrificate sacrificium iustitiae et sperate indomino

Deus tibi gratias agimus per quem mysteria sancta celebraui-
mus et ate sanctitatis dona depositimus miserere nobis domine
saluator mundi. Qui regnas insecula seculorum amen. Finit.

There is also, at fo. 39*a*, a later grant from King David I., which I give here for the sake of the Celtic names which it contains :—

David rex scottorum omnibus probis hominibus suis salutes.
Sciatis quod clerici dedér sunt quieti et immunes ab omni laico-
rum officio et exactione indebita sicut in libro eorum scribtum
est (*b*) et dirationauerunt apud bánb et iurauerunt apud abberdeon
quapropter firmiter precipio ut nullus eis aut eorum catellis aliquam
iniuriam inferre presumat. Teste gregor episcopo de duncallden.

(*a*) 'Here give (the) Host (*sacorfaic* from *sacrificium*) to him.'

(*b*) This no doubt does, as Mr. Bradshaw suggests, refer to the Gaelic entries. It thus helps us to the meaning of *dolodib*.

of the
and, the
a Gaelic

Teste andrea episcopo de catness. Teste samsone dathotla et
Ggiliebrite comite dengus et ghgillemcomded mac æd et brocin et
cormac de turbrud et adam mac ferdomnac et gillendrias mac
mátni apud abberdeon.

The philological value of the book lies in the Gaelic entries which are found in fo. 2a to fo. 4a.

[fo. 2. a] Columcille 7 drostán mac cōsgreg adálta tangator áhí marroalseg dia dōib goníc abbordobóir 7 bēde cruthnec robomormáer búchan aragínn 7 essé rothídnáig dōib ingathraig sáin insaere gobráith ómórmáer 7 6thóséc.

tangator asááthle sen incathraig (a) ele 7 doráten ric olumcille sí iarfallán dóráth dé 7 dorodloeg arinmormáer i. bédé gondastabrád dó 7 níthárat. 7 rogáb mac

dó galár iarneré (b) naglérec (c) 7 robomarb (d) act mádbec iarsen dochúid inmormáer dattác naglerec gónédndæs ernacde lesinmac gondíasad slánte (e) dó 7 dorat inedbáirt dōib úacloic (f) intiprat goníce chloic pette meic garnait doronsat innernacde 7 taníc slante dó ; iarsen dorat columcille dōdrostán inchadráig sén 7 rosbenact 7 forac-
10 aib imbrether gebe tísad ris nabad blienee buadace tangatar déara drostán arscartháin fri columcille rola-boir columcille bedéar ánim [leg. a ainm] óhúnn (g) ímacc (h).

Translation.

Columcille and Drostán son of Cosgrach his pupil, came from Hí (Iona), as God had shewn to them, unto Aberdour, and Bede the Pict was Grand Steward of Buchan before them, and it was he that gave them that town in freedom for ever from Grand-Steward and chieftain. They came after that to the other town, and it was pleasing to Columcille, because it was full of God's grace, and he asked of the Grand Steward, to wit Bede, that he should give it to him; and he did not give it, and a son of his took an illness after [or in consequence of] refusing the clerics, and he was nearly dead [lit. he was dead but if it were a little]. After this the Grand Steward went to entreat the clerics that they should make prayer for the son that health should come to him; and he (Bede) gave in offering to them from *Cloch in tiprat* to *Cloch pette mic Gurnait*. They made the prayer, and health came

(a) accent over h. (b) accent over n. (c) accent over r. (d) accent over r.
(e) accent over t. (f) accent over the first e. (g) accent over first n. (h) accent over m and first e. (i) accent over l. (j) accent over p and over the second n.
(k) accent over n.

to him. After that Columcille gave to Drostán that town and blessed it, and left as (his) word "whosoever should come against it let him not be many-yeared [or] victorious." Drostán's tears came on parting with Columcille. Said Columcille "Let Déar ("tear") be its name henceforward."

20 Comgeall mac éda dorat úaorti [go]nice fúrené docolumcille 7 dodrostán. Moridac mac morcunn dorat pett meic garnáit 7 áchád toche temní 7 bahé robomormáir 7 robothosec. Matáin mac caerill dorat cuit mormoir inálteri 7 culí mac batín dorat cút tóiség. Domnall mac gíric 7 malbrigte mac chathail dorat pett 25 inmulenn do drostán. Cathal mac moreunt dorat áchád naglerec dodrostán. Domnall mac rúadri 7 malcolm mac culéon doratsat bidbín dó dia 7 dó drostán. Maelcoloum mac cinathá dorat cút rísg lbbidbín 7 inpett meic gobróig 7 dá dabég uactaír rósábard. Malcolm 30 mac moilbrigtae dorat indelerc. Málsnecte mac lulóig dorat [fo. 3a] pett maldúib dó drostán; Domnall mac méic dubbacín robáith nahúle edbarta do drostán [Ms. rodrostán] arthabárt áhule dó. robáith cathál (*i*) árachoír chetna acuitid thoisíg 7 dorat próinn (*j*) chét ceenolloce 35 7 ceccasc dó dia 7 dó drostán. Cainnech (*k*) mac meic dobarchon 7 cathál doratsatar alterín alla úethé na camone(?) gonice inbécíth edarda álterin. Dorat domnall 7 cathál étdanin dó dia 7 dó drostán. Robaith Cainnech 7 domnall 7 cathál, nahule edbarta ridía 7 rí drostan 40 6thósach goderad issære omórmaer 7 othesech culaithi brátha.

Translation.

Comgeall, son of Aed, gave from *Orte* to *Iurene* to Columcille and to Drostán. Moridach, son of Moreunn, gave *Pett meic Garnait* and *Achad toche temni*; and it was he that was Grand Steward and was chief. Matáin, son of Caerell, gave (the) Grand Steward's share in *Altere*, an *Culí*, son of Baten, gave (the) Chief's share. Domnall, son of Girec, and Macbrigite, son of Cathal, gave *Pett in mulenn* to Drostán. Cathal, son of Moreunt, gave *Achad náglérech* ('the clerics' field') to Drostán. Domnall, son of Ruadre, and Maelcoluim, son of Culéon, gave *Bidbín* to God and to Drostán. Maelcoluim, son of Cinaed, gave (the) King's share in *Bidbín* and in *Pett meic Gobróig* and two *davochs* of upper *Rosábard*. Maelcoluim, son of Macbrigite, gave the *Delerc*. Maelsnechte, son of Lulóeg, gave *Pett Maelduib* to Drostán

Domnall, son of Mac Dubbacín, immolated all the offerings to Drostán, giving the whole of it to him. Cathal immolated in (the) same way his Chief's share, and gave a dinner of a hundred every Christmas and every Easter to God and to Drostán. Cainnech, son of Mac Dobarcón, (Otter's son), gave *Alterin alla bheth* (birch cliff) *na camone* as far as the birch tree between two *Alterins*. Domnall and Cathal gave Etdanú to God and to Drostán. Cainnech and Domnall and Cathal immolated all these offerings to God and to Drostán from beginning to end in freedom from Grand Steward and from Chief to (the) Day of Judgment.

Gartnait *mac cannech* 7 éte ingengillemíchel dóratsat pet *mec cōbrig* ricoseerad éclasi críst 7 petir abstoil 7 docolumcille 7 dodrostan sér ónáhulib dolodib 45 cónánascad dócormac és cob dunicallenn ínócmad bláfádin rígi dabid Testibus istis néctan escob abberdeon 7 léot áb brecini 7 maledonn *mac meic* bead 7 algune *mac árcill* 7 rúadri mórmár márr 7 matadin bríthem 7 gillecerf mac córmaic 7 malpetir *mac domnaill* 7 domongart 50 ferleginn turbruad. 7 gillecolaim *mac muredig*. 7 dubni *mac málcolaim* Dorat gartnait 7 ingengillemicel ball dómin ipet ipáir doerist 7 docolimcilli 7 dodrostan Teste gille calline sacart 7 feradac *mac málbhricin*. 7 mágirc *mac tralin* [fo. 3b. in marg.] 7 BENNACT 55 INCHOMDED ARCECMORMAR 7 ARCECTOSECH CHOMALLFAS 7 DANSÍL DANEIS.

Translation.

Gartnait, son of Cainnech, and Ete, daughter of Gille-Michel, gave *Pett mac Cobrig* for (the) consecration of a church of Christ and Peter (the) Apostle both to Columcille and to Drostán free from all the exactions(?) with the gift(?) of them to Cormac, Bishop of Dunkeld in the eighth year of David's reign. *Testibus istis* Nectán, Bishop of Aberdeen and Leot, Abbot of Brechin, and Maledonn, son of Mac Be[th]ad, and Algune, son of Arcell, and Ruadri, Grand-Steward of Mar, and Matadín (the) Judge, and Gille Christ son of Cormac, and Maelpetir, son of Domnall, and Domongart, Reader of Turriff, and Gillecolatm, son of Muredach, and Dubni, son of Maelcolaim. Gartnait and Gillemíchél's daughter gave *Ball Domín* in *Pet Ipair* to Christ and to Columcille and to Drostán. Teste Gillecallíne, Priest, and Feradach, son of Maelbhricín, and Maelgire, son of Tralin.

AND THE LORD'S BLESSING ON EVERY GRAND-STEWARD AND
ON EVERY CHIEFTAIN WHO SHALL FULFIL THIS, AND TO THEIR SEED
AFTER THEM.

Donchad mac mec bead mec hídid dorat acchad
 madchor dochrist acus dodrostan 7 do choluimebille in
 sóre gobrád malechí 7 cómgell 7 gille crist mac fingúni
 60 innáisenasi intestus. 7 malcoluim mac molní. Cormac
 mac cennedig dorat goníge scáli merlec. Comgell mac
 cáennaig tássec clande canan dorát dochrist 7 dodrostán
 7 dócholuim cille gonige ingort lie móir igginn infiús
 65 isnesu daldín alenn ódabací górlurchári etarsliab 7 achad
 issaere othes seach cubráth 7 abennacht arcachhén chom-
 allfas araeas cubrath 7 amallact arcachén tiefa ris

Translation.

Donchad, son of Mac Bethad, son of Hided, gave *Achad Madchor* to Christ and to Drostán and to Columcille in freedom for ever: Malechi and Comgell and Gille-Christ son of Fingune in witness thereof, in testimony, and Maecloluim son of Molíne. Cormac son of Cennedig gave as far as *Scála Merlech*. Comgell son of Caennech, chief of Clan Canan, gave to Christ and to Drostán and to Columcille *as far as the Gort-lie-mór (Great Rock-field) at (the) hither(?) end which is nearest to Aldin Alenn from Dobaci to Lurchári, both mountain and field (a)*, in freedom from Chief for ever; and his blessing on every one who shall fulfil (this) after him, and his curse on every one who shall go against it.

70 Robhaid colbain mormáer búchan 7 eua ingen garnait abenphústa 7 donnachac mac sithig tóesech clenni morgainn nahuli edbarta rí sí 7 ridrostán 7 ria colum cilli 7 rí petar apostal onahulib dolaidib archuit cetri dabach do ni thíssad arardmandaidib alban cucotchenn 7 arardchellaib. testibus his brocin 7 cormac abb tur-
 75 brúaid 7 morgunn mac donnchaid 7 gilli petair muc donnchaid 7 malæchín 7 da mac matni 7 mathe buchan huli naíaidnaisse in helain.

Translation.

Colbáin, Grand Steward of Buchan, and Eva, daughter of Gartnat, his wedded wife, and Donnachac, son of Sithech, chief of Clann Morgainn, immolated all the offerings to God and to Drostán and to Columcille and to Peter the apostle from all the burthens for a share of four *davochs* of what would come on (the) chief residences of Scotland generally and on chief churches, *Testibus his Broccín and Cormac, abbot of Turriff, and Morgunn,*

(a) The passage in italics is from the pen of Eugene Curry.

son of Donchad, and Gille-Petair, son of Donchad, and Malaechin and Matne's two sons and (the) nobles of Buchan, all in witness hereof in Elan (b).

I will now make a few remarks on some of the grammatical forms exhibited by these Charters, and then add a glossary of all the words which they contain. First as to phonetics :

We find *a* interchanging with *o* in *tangator*, and changing by umlaut into *ai* (*laithi, petair, colaim*), *oi* (*rolaboir, abbor-doboir*), *ui* (*coluim*), *e* (*cogsreg, bréther, ele*), or *ei* (*meic*), or *i* (*muredig, petir*): *e* changes to *i* in *cille* and *o* to *oi* in *cloich*, to *oe* in *do-ro-d-loeg*. The following instances of umlaut of diphthongs occur : *ae* into *oi* (*moil-brigtae gen. s. of mael-brigte*) and *oe* into *oi* (*lú-loig gen. s. of lú-lóeg*). But one of the most striking characteristics of the Gaelic in these charters is the absence of umlaut. Thus in *marroalseg, mathe, doraten, clande, eclasi, sláinte, táníc*, the vowel *a*, whether short or long, remains unaffected by the subsequent *e* or *i*. So in the case of *o* (*tosch, dolodib, comgell, cotchenn, domin, brocín, cosecrad*) and *u* (*cruthnech, culeon, dúui, mulenn, hule*).

The change of *e, é* into *ea, éu*, is beginning (*Comgeall, m(e)andaibib, déara*).

In auslaut *i* and *e* are confused. Thus we find *i*, where in Old Irish we should have had *e* (*laithi, eclasi, clenni, mori, cilli, gilli*), and *e* where in Old Irish we should have had *i* (*nahule, cathraig ele*).

As to the diphthongs, *a* is written for *ae* or *ai* in *mór-mar, mal-colum, mal-blricín, malgirc*, and *é* is written for *ae* in *éda, michel*. So *o* is written for *oe* or *oi* in *comded, sore*, and *é* is written for *oe* or *oi* in *én* 'one.'

Aspirated *g, d, t*, are dropped in *bri(gh)te, brie(dh)nec, fie(dh)-nasi, be(th)ad*: *n* is lost before *t* in *cét, tiprat* and before *s* in *pústu, cosecrad*, but kept in auslaut (*in saere, igyinn i. e. in-ginn, in pett, dan-sil, gon-disad*): *nn* has become *nd* in *mandaidib*, and conversely *nd* has become *nn* in *bennacht, clenni*.

cc is oddly written for *ch* in *buadocc, imacc*: *cch* for *ch* in *acchad*. *Ld, ln, tl* have become *ll* in *mallacht, comallfas, nolloce*. In *gé, go, gon*, (O. Ir. *cia, co, con*) we have instances in anlaut of the sinking of the tenuis which, in inlaut, is exemplified by

(b) Eugene Curry adds this note: "Colbain, Lord of Buchan, and his wife Eva mortmained all the foregoing offerings from every burden forever, except as much as would fall on four *dabachs* (i. e. the pay by four *dabachs* only) of such burdens as came upon all the high monasteries and high churches of Scotland. According to this, all Drostán's lands were freed from *coigny (coinnmedh)* &c. excepting the proportion of four *dabachs* of a sort of quit rent. If you take *mandaidib* to be *meunaitib* 'chief residences' you will be right enough; but what was the custom?"

gonige, abstoil, edar, déndæs (O.Ir. *conici, apstoil, etor, déntis*) and, in auslaut, by *escob* and *tidnaig*. In *ocmad* (O. Ir. *ochtmad*) *t* is dropt between *c* and *m*: *p* is dropt before *sc* in *escob*: *c* is lost before *r* in *dér*, but the vowel is lengthened in compensation.

Then as to infection of the initials. Of vocalic infection, or, as Irish grammarians call it, ‘aspiration,’ we find the following instances:

after the article: in the gen. sg. masc. (*in chomded*): in the acc. sg. fem. (*in chadraig*). The latter is inorganic.

in an adjective or participle agreeing with a fem. à-stem in the dat. or nom. sg. (*coir chútna, ben phústa*).

Where one substantive governs another in the genitive (*mac mal bhricín, mac chathail, proinn ch'it, cuitid thoisig*). Excepting the first, where *mal* stands for *mail*, **maili*, **magli*? these instances are all inorganic, for *mac* is a masc. o-stem in the nom. sg. which ended in *s*, and the governing words in the others are in the acc. sg. which ended in *n*. In *do choluim-chille* the aspiration of *cille* is organic, for the dative sg. *colum* ended in a vowel, as we judge from the assimilation and Gaulish forms like *Mayalu, Alisanu, Anvalonnacu*.

after the possess. pron. 3d. sg. masc. (*'na(f)iaidnaisse, inna(f)ienasi*).

after the verbal prefixes *ro* and *do* (*mar-ro-(f)alseg, ro-thidnaig, ro-bhaid, do-chuid*).

after a verb in the 3d sg. conj. act. (*gon-ice chloic*). After the verb subst. in the 3d sg. pret. (*ro-bo thosec*).

after a noun or numeral in close relation with the verb whose initial is infected (*do ní thíssad, ar cech thosech chomallfas, ar-cach hén chomallfas*).

after the prepositions *ar, air, do* and *ó* (*ar thabart, ar chuit, air choir, do choluimchille, ó thosec, ó thosach, ó thesech, ó thesseach, ó hunn*).

after the negative *ní* (*ní tharat*).

in compounds (*ard-chellaib, dobar-chon*).

Of nasal infection of tenues, or, as Irish grammarians call it, eclipsis, we find the following instances :

after the article, in the acc. sg. f. (*in gathraig*), in the gen. plur. (*na glérec*).

after the possessive pronoun of the 3d plural (*ar-a ginn*): after the conjunction *gon, con* (*gon disad*): after the prep. *in* (*igginn* i. e. *in-ginn*).

The declensional forms are scanty, but sufficient to show that the Highlanders declined their noun in the eleventh century as fully as the Irish.

Vowel-stems.

O-declension : nom. sg. *Cathal* gen. *cathail* : *uachtar*, gen. *uac(h)tuir*, *abstol* gen. *abstoil*=*apostoli* : *galar* (a neut. o-stem) acc. *galar* : *mac* gen. *meic* or *mec*, acc. *mac* : *clérech* gen. pl. *clérech* : *cenn* dat. *cinn* (O. Ir. *ciunn*) : *mór-maer* gen. *mór-moir* : *toisech* gen. *toisig*, *toisey* : *cosgrach* gen. *cosgreg* : *Muredach* gen. *muredig* : *Caerell* gen. *caerill* : *Donnchad* gen. *Donnchaid* : *colam* gen. *colaim* : *petur* gen. *petir*, *petair* and *dia* (=dévo) gen. *dí*=O.Ir. *déi* ex *dévi*. dat. and acc. *dia*.

io-declension : *Bede*, *rige* gen. *rígi* : *Matni*, acc. *ére*, *ernacde*, *laithi*.

sem. à-declension : *cell* gen. s. *cille*, dat. pl. *cellaib* : *cland* or *clann* gen. s. *clande* or *clenni* : *cloch* dat. and acc. sg. *cloic* (leg. *cloich*) : *brithar* acc. sg. *bréther* : *eclas* gen. s. *eclasi* : *dabach* acc. dual *dá* *dabeg*, gen. pl. *dabach* : *edbhart*, dat. *edbairt*, acc. pl. *edbar-ta* : *ingen*.

sem. ià-declension : *sacre* : *slánte*.

i-declension : *maith* u. pl. *mathe* : *pett* gen. *pette* : *Brigit* gen. *Brigte*.

u-declension : *Aed* gen. *éda* : *bráth* gen. *brátha* (dat. *bráith* seems a mistake for *bráth*) : *déar*, n. pl. *déra* ($\delta\acute{a}\kappa\rho\upsilon\alpha$).

Consonantal stems.

c-stems : *ferdomain* gen. *ferdomnac* leg. *ferdomnach*, *cathair* acc. sg. *cathraig*, *cadráig* : perhaps, too, the gen. sg. *Cannech*.

g-stem : *ri* gen. sg. *riig* (leg. *ríg*).

d (or t ?)-stems : *cóimáiu* gen. *comded* : *bethu* gen. *be(th)ad* : *cuit* acc. sg. *cuitid*.

ant-stems : *tipra* gen. *tiprat*.

n-stems : masc. *brithem*, *cú* gen. *con* in *dobar-chon* : fem. *ben-nacht*, *mallact*, *alba* gen. *alban* : neut. *ainm*.

No example of r-stems occurs.

Diminutives are in *án* (*Drostán*, *Nectán*), in *áin* (*colbán*, *Matáin*), in *ín* (*Brocín*, and perhaps *aldín*, *alterín*, *domín*? *dubbacín*, *brictín*, and *acchin*), in *nait* (*Gartnait*), in *nat* (*Garnait*, gen. s. of *Garnat*), in *íne* (*cattíne*, *molíni*), in *éne* (*furéne*?).

An example of a degree of comparison is *nesu*, for O. Ir. compar. *nesa*, here used as a superlative.

The forms of the article are : sing. *in* gen. m. *in* (aspirating) acc. s. *inn*, *in*, gen. plur. *na* (nasalizing), dat. and acc. pl. *na*.

The pronouns *sé* or *hé* 'is,' *sí* 'ea' *a* 'eius,' *a* (medializing) 'eorum' are identical with the corresponding forms in Irish. *gé=cia* 'qui.' Suffixed personal pronouns are *dó*, *ri-s* and *do-ib*. Suffixed possessives : *ara*, *cona*, *inna*, *dan*. Of the infixed pronouns, which have for about 500 years been disused in Ireland, examples are *d* (*do-ro-d-loeg*), *s* (*ro-s-benact*), *a* (*tarat=do-a-rat*) and *das* in *gon-das-tabrad*. Demonstratives are *sin*, *sain* or *sen*, *sunn*, Pronominal adjectives : *ele*, *ule*, *cach*.

The only numerals which occur are the cardinals *en* 'one,' *dá* 'two,' *cethri* 'four,' and *cét* 'hundred,' and the ordinal *oemad* 'eighth.'

The verbal forms, with the exception of the pret. part. passive *pústa* and a few infinitives (*attach*, *tabart*, *bennacht*, *mallact*), are all in the 3d singular or plural: *is* or *es* is the only example of the 3d sg. pres. indic. In almost all the preterites the particle *ro* is either prefixed or infixes: Prefixed sg. *ro-(f)alseg*, *ro-thidnaig*, *ro-gab*, *ro-laboir*, *ro-báith*, *ro-bo*, *ro-s-ben(n)ac(h)-t*. Infixed *do-r-aten*, *do-ro-d-loeg*, *so-r-acaib*. Plur. *do-ró-nsat*.

do occurs in *do-rat*, *do-chuid* (now *chaidh*), *do-ratsat* and *do-ratsatar*, and (prolected) in *tánic* (*do+ánic*, cf. Skr. *anánya*) now *tainig*, plur. *tángator*, O. Ir. *táncatar* (*do+ánctar*) and *tarat* (*do+a+rat*.)

The only example of the simple future is *ticfa* 'veniet' (*do+icfa*): *bad* 'esto' or *bed* is a 3d. sg. imperative: the relative future is exemplified by *comallfas* 'qui implebit:' the pres. conj. by *gon-ice*: the fut. conj. by *bé*.

In the secondary present there are two forms, both conjunctive: sg. *tabrad* 'daret' and pl. *déndæs* 'facerent.' Compare with the latter form the Mid. Ir. *no-adratés*, 'adorabant' which occurs in a gloss on Fíacc's hymn, 21. An example of the s-conjunctive is *tissad* or *tisad* 'venerit' from **tic-sath* **do-ic-sath*. These s-conjunctives, which have long been obsolete in Ireland, were held by Siegfried (*Beitrag zur vergl. sprachforschung*, III, 51) to have been originally futures in s, like the Sanskrit forms in *syámi*. Compare, too, Umbr. *fuiest*, *e-est*, Osc. *dimest*. The form *róis* Z. 929, seems a clear example of a fut. indic. 2d. sg.: so *promsat*, *lobsat* (Féilire, Epil. 217). On the other hand there are some forms in s which can only be explained as perfects conj. like Lat. *locassim*, *faxim*, *ausim* (Ebel, *Beitr.* III, 262).

Adverbs: *act*, *mar*, *ohunn inacc*, *as-a-athle-sen*.

Prepositions: *á*, *air*, *ar*, *as*, *cu* (*go*), *do*, *edar*, *fri*, *iarn* (*iar*), *in* (*i*), *le*, *ó* (*ua*), *ri*. Nominal: *ar-a-ginn*, *ar-a-és*, *dan-éis*.

Conjunctions: *acus*, *gon* (*go*), *ma*.

Negative particles: *ná*, *ní*.

INDEX TO THE WORDS IN THE FORE-GOING CHARTERS.

N. B. The bare numbers refer to those in the margins of pp. 49—52.

a pron. ‘his’ 1, 65, 68=Skr. *asya*: *a* (nasalising) for *an* ‘their’ 3. *a* ‘it,’ infix’d pron. for *an* in *tarat* (for *do-a-rat*) 8.

á prep. ‘from’ 2.

abb 72, *ab* 46. ‘abbot.’ n. pl. *apid* (for *abpid*) in *secnd-apid* ‘secundi abhates’ (priors) Zeuss, G. C. 274.

abberdeon, 46, 49. Aberdeen.

abbordoboir 2, nom. civ. the Aberdour of Sir Patrick Spens?

abstoil 43-44 gen. s. of *abstol*. see *apstal*.

achad 21, 25, 64, *acchad* 57, now *achadh* ‘field’ gen. *achaidh*.

act, 9, conj. ‘sed.’ *ékróć*.

acus 58, conj. ‘et.’

adam p. 49. nom. pr.

aechín see *malechin*.

aed gen. s. p. 49, leg. *aeda*.

alban 71, gen. s. of *Alba*, ‘Seot-land.’

aldin 64. leg. *aldín*? a dimin. from *ald* ‘a brook?’

alenn 64?

algune 47. nom. pr.

alla 36 gen. sg. now *aille* gen. sg. of *all* ‘rock.’

alteri, 23,

alterín 36, 37 dim. of *altere*?

anim (leg. *ainm*) 17 ‘nomen.’

apstal 70 acc. s. from *apostolus*.

ar ‘on’ 3, 7, 16, 55, 65, 71, 72, now *air*.

ar ‘for’ 33, 70.

ara 33, 65.

ar-a-es 66. cf. *dan-eis*. *és*, *eis* i. *folluucht* ‘footmark’ enters into many nominal prepositions (Z. 616). *dom-héis-se*, Z. 1053, *dia-es*, Fiacc’s Hymn ‘after him’, *dian-eis* Félice, Prol. 73 ‘after them.’

ara-ginn, 3, ‘before them’ lit. ‘on their head’ *cinn* O.Ir. *cinn*.

arcill gen. sg. nom. pr. 47. *mac arcill*=Cargill.

ard-chellaib 72, ‘chief churches.’ dat. pl. of *ard-chell*.

ard-mandaib 71, ‘chief dwellings.’ dat. pl. of *ard-meandalad*. see *mandaidib*.

as 6. prep. ‘ex.’

athle 6.

athotla p. 49 ‘Athole.’

attac 10. for *attach* ‘precaution’?

ba, 21, ‘fuit.’

bad 15. ‘esto.’ So in Z. 617.

báith 32, 33, 38, ‘mersit’ ‘im-molavit,’ *robhaid* 67. Gael. *bàth* ‘merge.’

ball 51?

Bánb p. 48 ‘Banff.’

Batin 23 gen. s.

bé 15, ‘fuerit.’ *gé-bé tísad* lit. ‘whoever (it) should be (that) should come.’ The phrase seems part of a couplet: *Gébé tísad* [*gébé tísad*] *rís nábad blieneac buadacc*.

bead gen. sg. 47, 57, for *bethad*? gen. sg. of *bethu* ‘life.’

bec, 9, ‘parvum.’ better *becc*, W. *bach*.

bed 17, ‘esto’ (*bedear* for *bed déar*).

Bede 3, 8, nom. pr.=Gaulish *Bedaios*?

beith 37, acc. s. *betulam*: sic *hodie*. sg. of *cathair* ‘civitas.’
 gen. sg. *uethe* for *bhethe* (?) 36. *catness* p. 49 “Caithness.”
ben-phústa 68, now *bean phòsda* cec 34, 35, 55, leg. *cech*, now
 mulier sponsata.
(ro) benact 14, ‘benedixit.’
bennacht 65, *bennact* 54, now
beannachd, from *benedictio*.
Bidlín 27, *ibbidbín* 28.
bliadin 45. *annum*, *anno*? dat. or
 acc. sg. of *bliadain* now *bliadh-*
na. Hence *bliene* 15, for *bliad-*
hnach, ‘annosus.’
bo ‘fuit’ 3, 9, 21, 22.
bráth 65, 66 acc. sg. *cubráth*,
brád 59, *bráith* 4. gen. sg. *brá-*
tha 41 ‘judgment’ i. e. ‘Day of
 Judgment’ wrongly explained
 in the Highland Soc. Dict. as
 ‘conflagration.’ Gaulish *brátu*,
 W. *brawd*.
brecini 47 gen. sg. nom. pr.
briathar ‘verbum’: acc. sg. *bré-*
ther 15.
brigit nom. pr. gen. sg. *Brigte* 24,
Brigte 30, *brite* see *gillebrite*.
brithem, 48, now *breitheamh*, gen.
breitheamhan ‘judex.’
brocín 72, and p. 49. nom. pr. di-
 min. of *brocc* ‘badger.’
buadacc (leg. *buadach*) ‘victo-
 rious.’
buchan 3, 67, 74. gen. s. ‘Buchan.’
cach-hén 65, *cach-én* 66, would
 now be *gach aon*.
cadraig, see *cathraig*.
caerill 22, nom. pr. gen. sg.
cainnech 35. *cainnec* 38, nom. pr.
caennaig 62 gen. s.
callíne nom. pr. gen. sg. 53.
cammone?
canan 62. nom. pr. gen. sg.
cannech 42 nom. pr. gen. s.
case 35, from *pascha*, now *cásig*.
cathal 25, 33, 36, 38, 39. gen. s.
cathail 24,
cathraig, 4, 6, *cadraig*, 14, acc. s.
 sg. of *cathair* ‘civitas.’
cellaib 72, ‘cellis’ dat. pl. of *cell*,
 now *ceall* 6, from Lat. *cella*.
cennedig 61. gen. s. nom. pr.
cét 34, ‘centum’ gen. now *ceud*
 W. *can*.
cétna 34, now *ceudna* ‘idem.’
cetri 70, now *ceithir* ‘four.’ gen.
cinatha 28, leg. *cinaedha*, gen. s.
 of *Cinaedh*.
cinn dat. s. of *cenn* now *ceann*
 ‘caput’: W. *penn*, dat. *pyn* in
er-byn. *araginn* 3, =Corn. *er*
aga syn: *igginn* 63 for *in-ginn*.
clann gen. s. *clande* 62, *clenni* 68,
 now *clainne* ‘proles.’ W. *plant*.
clérec 9, 10, 26, (leg. *clérech*) ‘cle-
 ricorum’ gen. pl. of *clérech*
 now *cléireach*.
clock ‘lapis,’ *cloic* (leg. *cloich*),
 12 ‘lapide,’ ‘lapidem.’
cóbrig 43 gen. s. nom. pr.
coir 33 dat. sg. of *cor* ‘manner’:‘
 air chor’ ‘in a manner’ *air chor*
egin ‘in some manner.’
colbain 67. (leg. *colbán?*) nom.
 pr.
columcille n. s. 1, 7, 17. *collumcille*.
 14, 16, dat. s. *columcille* 20, 44,
coluimchille 58, *coluimcille* and
colimcilli 52, acc. *columcilli* 69,
 73. ‘Colomb of (the) church.’
comallas 55, 65 ‘qui implebit’
 from *comallaím*, and this from
**comalnaim*, (*comalnadar* ‘im-
 pleat’ Z. 445) *com-lanaim*.
comded 55 gen. sg. O.Ir. *cóimded*
 s. m. gen. *cóimded*, a compound
 of the adj. *cóim* (Corn. *kuf*, W.
cu) ‘dear, beloved’ with some
 word for ‘God,’ perh. =Skr.
divishad.
comgell 59. 61. *comeall* 19.

cóna 'with their' 45.
cormac p. 49 60, 72. nom. pr. gen.
 sg. *cormaic* 49, dat. *cormac* 45.
cosecrad acc. sg. 43, dat. *coisecrad*
 Lib. Arm. 18. b. 1, now *coisri-*
geadh, from Lat. *consecratio*.
cosgreg 1, nom. pl. gen. sg. of
Cosgrach.
cotchenn 71, now *coitcheann*,
 'communis.'
críst 43, dat. 52, 'Christ.'
cruthnec (leg.-nech) 3 'Pict.'
cu 40, 65, 66 'usque ad,' now *gu*.
cú gen. *con* 36, 'canis.' now *cù*
 gen. *coin* with a passage over
 to the o-declension.
cu-cotchenn, 71, would now be
gucoitcheann.
cuit 22, 23, 28, 70, now *cuid*
 'portion.' *cuitid* 34, acc. sg.
 Hence Eng. *quid?*
culéon 27, nom. pr. perh. the Ir.
Cuilén 'catulus.'
culí 23, nom. pr.
d infix pronoun, *do-ro-d-loeg*, 7.
dá nom. masc. 74, 29, 37, 'two.'
dabach 71 gen. pl. acc. dual *dabeg*
 29, now *dabhach*, *dabhoch* s. f.
 "a farm that keeps 60 cows.
 Davata *Law Lat.* In the He-
 brides a *davoch* of land is a farm
 adequate to the pasture of 320
 cows. *Scot.* Dawache of land.
Sabb. Gloss." Highland Soc.
 Dict. s. v.
dabaci, 64?
dabid 46, 51 = *Dauid* p. 48.
dalta 1, 'alumnus.' from *do* + *alta*
 a pret. part. pass. from the root
AL.
dan 'to their' 56, O.Ir. *dian*,
 a compound of *do* and *an*.
das, infix pronoun, 3d. sg. fem.
gon-das-tabrad, 8. This form
 is new to me: cf. *dom*, Z. 336
dot (*attotáig* Z. 337 = *ad-dot-* *donchad* 57, nom. pr. gen. *donn-*
áig), *did*, *dan*, Z. 338.
delerc 30?
déndæs 10 'faciebant.' 3d. plur.
 2dy pres. of *dénim*.
dér p. 48 'Deir,' *déar* lacrymam
 17, n. pl. *déara* 16. now
deur. W. *dagr*, *dákru*.
derad 40. 'finem,' now *deireadh*.
dia 2, 72, 60, 'deus' gen. *dé* 7.
 dat. *dia* 27, 35, 38: acc. *dia*, 39.
dtisad see *tisad*.
do 'of' 7, 71. 'to:' 20, *d'attac* 10.
dó 'ei' 8, 9, 11, 13, 33. With
mac *dó* 8, 9, lit. 'filius ei,' cf.
rem-bás dáu 'before his death,'
 Lib. Arm. 17 a. 1, lit. 'before
 death to him.' *buid domsa* 'my
 being,' *buith dí* 'her being,'
buith dúnni 'our being,' *buith*
dúibsi 'your being,' *coirp dunn*
 'of our body,' *hirisse dúibsi* 'of
 your faith' Z. 892: *la cach*
mbráthir duil 'with every bro-
 ther of thine,' *Will of Cathair*
Mór. With these forms com-
 pare the Cornish plural posses-
 sives *ag-an*, *ag-is*, *ag-a*,
Beitr. III, 156.
dobarchon 36, gen. sg. of *do-*
barchú now *dabharchù* 'an
 otter' lit. 'waterdog,' W. *dyfr-*
gi, Bret. *dour-gi* or *kî-dour*.
doboir gen. sg. see *Abordoboir*.
dochuid 10. now *do chaidh*.
dogniu see *dorónsat*.
doib 'iis' 2, 4. 12.
dolaídib 70, *dolodib* 44, seems to
 mean 'exactions:' cf. the
 modern *dolaídih*, *doluidh* 'loss,'
 'harm.'

domin gen. s. 52, a dimin. of
dom?

domnall 24, 26, 31, 37, 39, gen.
 sg. *domnaill* 49.

domongart 49. nom. pr.

dot (*attotáig* Z. 337 = *ad-dot-* *donchad* 57, nom. pr. gen. *donn-*

chaid 73, 74, *doncado* p. 49.
donnachac 68. nom. pr.
dorat 11, 13, 19, 21, 22, 24, 51, 57, 61,
 62 ‘dedit’: 3d plur. *doratsat*
doraten 6. 3d. sg. pret. act. of
 taitinn (*do*+*aitinn*) ‘place,’
 ‘oblecta,’ *satisfac.* Hence O.
 Ir. *tainemach*.
do-ro-d-loeg, 7. for *do-ro-d-luig*,
 3d. sg. pret. of *doluigim*, with
 the pronoun *d* infixes.
dorónsat 13, 3d plur. pret. of *do-*
 gniu ‘facio.’
drostán nom. pr. 1. gen. *drostán*
 16. dat. *drostán* 14, 20, 25, 26,
 27, 31, 32, 35, 38, 44, 52, 58, 62.
 acc. *drostán* 39, 69. This
 name occurs in the *Four Mas-*
 ters A. D. 717.
dubbacín 32. gen. sg. nom. pr.
dubni 50 nom. pr.
duncallden dat. p. 48, *duni callenn*
 gen. sg. 45, ‘Dunkeld’ the
Duin Cuilenn, *Duin Ceallán*
 of the *Four Masters*, A. D.
 871, 864.
hé 21, ‘he’=Lat. *is*.
eclasi 43, gen. sg. of *eclais*, now
 eaglais s. f. from *ecclesia*.
éda 19, gen. sg. of *Aed*=*aīθoc*.
edar, 37 ‘inter,’ now *eadar*.
edbairt 11, ‘oblationem’: *edbarta*
 ‘oblationes,’ 32, 39, 69, acc.
 pl. of *edbairt* now *iobairt*.
eis 56, ‘track’: *dan-eis*=O. Ir.
 dianéis.
helain dat. s. 75. nom. loci.
ele, 6, ‘aliam.’ O.Ir. *aili*. acc. pl.
 masc. *eliu* Z. 1021.
én (*hén*) ‘one’ 65, 66, O.Ir. *oen*
 =O. Lat. *oinos*, is now *aon*.
éngus p. 49 ‘Angus’: a *Dubican*
 mormair aengusa occurs in the
 Pictish Chronicle, quoted by

Pinkerton.
ére 9, ‘refusal,’ now *eura*, s. m.
ernucde 11, 13, ‘precem’ now
 ärnuigh. *ernaigthe* O'Don. Gr.
 442. dat. pl. *ernaigthib* Pa-
 trick’s hymn.
es 3, ‘est’ O.Ir. *is*.
escob 45, 46, now *easbuig*, from
 episcopus. O.Ir. *epscop*.
etar 64, ‘inter’ see *edar*.
Édanin 38. nom. loci.
éte 42 nom. prop.
eua 67 nom. prop. ‘Eve.’
fa 7, ‘fuit’ cf. *ba*.
falseg 2, (*mar-ro-(f)alseg*) ‘re-
 velavit,’ ‘manifestavit’ 3d sg.
 pret. of *faillsigim*, better *foill-*
 sigim, *foillsich* mè Gael. a verb
 of the i-conjugation, from
follais.
fer-léiginn 50, ‘lector,’ lit. ‘a man
 of reading’ cf. the mod. *fear-*
cuairt, *fear-ciuil*, *fear-dàna*,
fearsgríobaídh.
feradac 53 nom. pr. for *feradach*.
 the *fearadhach* of the *Four*
 Masters.
ferdomnac p. 49 gen. sg. nom. pr.
fáidnaisse 75, *fienasi* dat. s. 60
 now *fianuis* testimonium.
fib p. 49 ‘Fife.’
fingune gen. s. 59. hence *Mack-*
 innon i. e. *mac-fhingune*.
fius 63?
forácaib, 14, 3d. sg. pret. of *fác-*
 baim (*fo*+*ad*+*gabaim*), ‘he
 left’ *fácab* Lib. Arm. 17 a, 1.
 18 a, 2. *facab*, *facib*, *ibid.* 18,
 a. 1. *fáccab*, *ibid.* 18, b. 1.
fri 16 ‘from’ prep. O.Ir. *fri*, now
 ri.
furene 19, nom. loci.
gab, 8, ‘cepit.’
galar, 9 ‘morbum.’
garnait 12, 21, 67. nom. pr. gen. s.

gurtñait 42, 51, nom. pr.
gé 15 'who' = *cia*.
Gillebrite p. 49 'Servus Brigitæ,' Ir. *Gillabrighe*, Four Masters A. D. 1146.
Gille calline 53.
Gillecolaim 50. 'servus Columbae.'
Gillecomded p. 49 'servus Domini.'
Gillerist 48, 59. 'servus Christi.' Hence *Gilch'ist*.
Gillemichél 42, 51. 'servus Michaelis.'
Gillendrias p. 49 'servus Andreæ.'
Gilli petair 73, 'servus Petri.'
Giric, 24, gen. s. perhaps for *chiric*. *Gric*, 54, for *Giric*, *ciric*?
go 4, 59, 64, now *gu*.
gobroig 29. gen. sg. nom. pr.
gon 2, 90, 4, 40, 'usque ad.' O. Ir. *con*. Lat. *cum*, Gr. $\xi\mu\nu$ from $\sigma\kappa\nu\nu$.
gon 'ut' 8, 10, 11.
gon-ice, 12, 19. *gonige* 61, 63 = O. Ir. *conice*, *con-icce*.
gort acc. 63, *Xóproc*, *hortus*.
gregor nom. pr. p. 48.
Hi nom. pr. *Iova*, commonly called *Iona*: the adj. means 'low.'
iar conj. 7, prep. *iarn* 9 : *iar-sin* 10, *iar-sen*, 13 'after that.'
ic 2 'adveniat' better *ice* : *gon-ice* *chloic* 12, *gonice furene* 19, *gonice in beith* 37. *gonige* 61, 63, see *tangator*, *tiefa*.
hidid 57 nom. pr. gen. s.
im, 15 prep. O. Ir. *imm*, *imm*, Gaul. *ambi*.
imacc, 18. now *amach*, *mach* 'henceforward' would now be expressed by *on àm-so mach*.
in prep. 6, 11, 23, 45, 58, 60, 75. *in-* *saere* 4 = *issaere* 65, *ifius* 63.
in the article, nom. sg. *in* 10. gen. s. m. aspirating 12, 55, 22, 25 acc. sg. m. 7, *inn* 13, 63 acc. sg. fem. 4, 11, gen. pl. *na glérec* acc. pl. 32, 39.
ingen 42, 51, 67, now *inghean* 'filia.' = an Old Celtic *andegena*.
nna 'in its' 60.
ipáir 52. (?) 2
is 64 'est.'
(ro) *laboir* 16-17 'dixit.' now *labhair*.
laithi 40 'diem' now *latha*.
lín 7 = 'plenus.'
léinn 50, gen. s. of *légnenn* from *legendum*. The word now used is *leughadh* s. m.
leót 46 nom. pr. a quo *McLeod*.
lesin 'apud rov' 11.
lec 63, 'lapis planus,' now *leac*.
lie 63 'stone.' gen. sg.
Lulóig 30, gen. sg. of *Lúloeg*, nom. pr. lit. 'little (*lú*) calf' (*loeg* now *laogh*).
lurchari 64. ?
mac, 1, 'filius.' gen. sg. *meic*, 32, 35, *mee* 43, 57. (O. Celtic *magi*.) acc. *mac* 11.
mad, 9 'si est.' Z. 671.
madchor 58. ?
máier, *máer* from Lat. *major*. see *mórmaer*.
maith see *mathe*.
mal-brigte 24, gen. *moil-brigtæ* 30 'calvus Brigitæ.' Ir. *Mael-brighde*. O. W. *mail-brigit* Z. 121. I translate *calvus* B., and compare W. *moel* 'bald,' because I find 'calvus Patricii' in the St. Gall Priscian (Z. XIV), which is obviously intended as a translation of *máel-pátric*. But quaere if *Mael* in these names does not mean 'servus', W. *mael*, which

Zeuss connects with Gaulish *mec* gen. sg. of *mac* 43,57.
magulus, maglus (*conomaglus* = *Maelgun*), Gothic *magus*? see *merlec* 61, leg. *merlech*, gen. pl. of *merlech* 'a thief,' now *meirleach*.
 Zeuss G. C. 6n. 121.
malbhricín 53. nom. pr.
malæchin 74. nom. pr.
malcolaim gen. s. 51. *malcoluim* 60, *malcolm* 26, 29. *malcoloum* 27, 'calvus (servus?) Columbae.' Hence *Malcolm*.
malduib 31. nom. pr. for *máilduib* gen. sg. of *Maelduib*, which name occurs in the *Four Masters*, A.D. 622.
malechi 59. nom. pr.
maledonn 47. nom. prop.
mulgirc 54. see *Giric*.
mallact 66, now *mallachd*, O. Ir. *maldacht* from *maledictio*.
malmori p. 'calvus (servus?) *Mariae*'
malpetir 49. 'calvus (servus?) Petri.'
malsnecte 30. nom. prop.
mandaidib 71. dat. pl.=O. Ir. *mennaitib*: luid leo fades diam
mennut 'he went southward with them to their residence': dullotar maic cathbad diam
mennut iarsin 'The sons of C. went to their home after that.' Lib. Armach. 18.a.1. luid cach dia *mennat iarsin* 'every one went to his home after that' *Seirglige Conculainn*.
mar 2. conj. 'as.'
marb, 9, 'mortuus,' now *marbh*.
marr, 48. 'Mar.' gen. sg.
matadín, 48. nom. prop.
matáin, 22. nom. prop.
mathe 74. 'chieftains' n. pl. of *maith* 'bonus.' dat. pl. *maithib* Lib. Arm. 17a.1.
mátni nom. pr. gen. sg. 74 and p. 49.

mec gen. sg. of *mac* 43,57.
merlec 61, leg. *merlech*, gen. pl. of *merlech* 'a thief,' now *meirleach*.
móilbrigtae see *malbrigite*.
molini, 60. nom. prop. gen sg.
mór, 63, 'magnus.'
morcunt 25, *morcunn* 20, *morgunn* 73, gen. sg. *morgainn* 69. apparently the Welsh *morgwn*, O. Celtic *Moricantus* 'seabright'.
mori see *Malmori*.
moridac 20 (leg. *Moridach*), nom. prop.
mormær, 3, *mórmáer* 4,7, 8, 67, *mórmáir* 22, *mormar* 48, 55, gen. sg. *mórmóir* 23, would now be written *mórmhaor* 'high steward' see Pinkerton. *Eng.* II, 185 cited in Highland Soc. Dict. s. v. *maor*.
mulenn 25, gen. sg. Lat. *molina* now *muilinn* gen. of *muileann*.
muredig 50 gen. s. of *Muireadhach*.
na dat. pl. of article, 44.70, acc. pl. 69, gen. pl. 9,10.
na for in a, 'in its' 75.
ná 15 'ne.'

nascad 45. now *nasgadh*. 'binding' nexus.
Nectan 46 Ir. *Nechtán*. Hence *Macnaughten*.
nesu 64. 'nearer,' O. Ir. *nesa*.
ní 'non' 8.
ní 'rei' dat. sg. 71.
nolloce 34. from 'natalicia,' now *nollaig*.
ó 4,5,40,44,64,65,70 prep. 'from' =ua.
ocmad octavae? octavam? 45. now *ochdamh*.
orti nom. loci, dat. sg. 19.
pet gen. s. *pette* 12, dat. s. 28,52, acc. s. *pett* 21,24,31 *pet* 43. now *pit* gen. *pite*, s. f. 'a hollow.'

W. pant.

petar acc. 70, gen. *petair* 73, *petir* 43, from *Petrus*.

proinn 34 acc. sg. of *proinn* s. f. from Lat. *prandium*.

pústa 68, now *pòsda* 'nuptus,' *sponsatus*. pret. part. pass. of *púsaim*, from Lat. *sponso*.

rai see *dorat*.

rath 7, s. m. gen. *ratha*, 'gratia' W. *rhad*.

ri(*ri?*) 7, 39. 43. 69 prep.

ria 69 prep.=*ri*.

ríg 28, gen. sg. of *ri*=Gaulish *ríx* gen. **rigos*.

rigi 46 'regni.'

ris 15, 66, prep. *ri* with suffixed pers. pron. 3d. sg. fem.

ro 67 verbal prefix=Lat. *pro* (Ebel). *ro-alseg* 2. *ro-bo* 3, 9, 21, 22, *ro-thidnaig* 4, *ro-gab* 8, *ro-laboir* 16, *ro-báith*, 32, 33, 38. Infixed: *do-r-aten*, *do-ro-d-loeg* 7, *do-ró-nsat* 13. *fo-r-acab* 14.

rosabard 29. nom. loc.

rúadri 48. g. sg. 26.

s, 14, infix pron. 'eam.'

sacart 53, now *sagart*, from *sacerdos*.

saere 65, dat. sg. *saere* 4, *sære* 40, *sóre* 59, deriv. from *soer* now written *saor* 'free.'

sain 4=*sen* '6,' 10. 'that.'

scali 61, acc. sg. 'hut?'

scarthain, 16 'separationem,' cf. mod. *sgar* 'disjunge,' *sgar-thanaich* 'diluculum.'

sé, 3, 'he,'

sen, 'that,' 6, 10, 14.

sér 44, for *soer*, now written *saor* 'free.'

st 7 'ea.'

síl 56, now *siòl* s. m. 'semen.'

sithig 68. gen. sg. nom. pr.

slánte 11, 13, 'salus,' now *slàinte* s. f.

sliab 64, now *sliabh* s. m. 'mons.'

sóre see *saere*.

sunn. *ó-hunn imacc*, 17 'from this forward' *sunn*=O. Ir. *sund*.

tabart 33 'dare,' now *tabhairt*.

tabrad, 8, 'daret.'

taitinn see *doraten*.

tangator 2, 6, 'venerunt'=tangatar 16. plural of *tánic*, 13. 'venit' cf. *ticfa*, *ic*.

tarat, 8, 'eam dedit.'=do+a+rat.

temni 21?

testus, 60, now *teisteas* s. m. 'testimonium.'

ticfa, 66. *tissad*, 71. *tísad* 11, 15. from the root IC from ANK, Skr. anch.

tidnaig 4 'dedit,' now *thiodhlaic*.

tipra 'fons' gen. *tiprat*, 12, dat. *tiprait*, is now obsolete.

tisad see *Ticfa*.

toche 21?

toesech 68, *taesec* 62. *tesech* 401 *tosec* 5, 22=tosech 55. gen. *toiseg*, 23, *toisig*, 34. dat. *tesech* 40, *tosach* 40, *teseach* 65, now *toiseach* 'principium, dux.'

tralin 54.

turbruad gen. 50, *turbruaid* 72-73. *turbrud* dat. sg. p. 46. 'Turriff.'

ua, 12, 19, prep. 'from'=*ó* q. v.

uachtair 29, gen. s. of *uachtar*, now *uachdar* 'pars superior.'

uethe, 36, for *bhethe*?

hule, gen. sg. *ar thabart a hule* 33 nom. pl. *huli* 75, dat. pl. *hulib*, 44, 70, acc. pl. *huli*, *hule* 69, 32, 39, now *uile*, 'omnis,' 'totus.'

HYMNS FROM THE LIBER HYMNORUM.

1. PATRICK'S HYMN.

(Lib. Hymn. 19 b.)

The following hymn was first printed in Dr. Petrie's *Essay On the History and Antiquities of Tara Hill*, Dublin, 1839, with a translation and notes by the late Dr. O'Donovan, which, considering the then state of our knowledge of Old Irish, are very creditable. The hymn and translation were reprinted in the first edition of Mr. Bourke's *College Irish Grammar*. In the second edition of that book a modern Irish version is substituted, which carefully embodies all the errors of the original translation, such as rendering the verb *atomriug* by 'at Tara' (*a d-Teamhraigh*), etc. A translation by the writer appeared in the *Saturday Review* of September 5th, 1857, and, subsequently, another version by Dr. Todd, in his *St. Patrick* (Dublin, 1864). The points in which I venture to differ from the version of the last named scholar are mentioned in the notes.

In the *Liber Hymnorum* the hymn is, as usual in that MS., preceded by a prose preface, in which after mentioning the name of the composer and the date of the composition, the cause of making it is stated to be this : "to protect him (Patrick) with his monks against (the) enemies unto death who were in ambush against the clerics" (*diadiden conamanchaib arnáimdib inbais robatur inetarnid arnacleircheib*).

Atomriug indiú niurt tren togairm trinoit
Cretim treodataid foisin óendataid indúlemain dail
Atomriug indiu niurt gene *crist* conabathius
 niurt crochta cona adnocol
 niurt neseirge cofresgabail
 niurt tóniud dobrethemnas bratha
Atomriug niurt grád hiruphin
 in urlataid aingel
 [ífreastul nanarchaingel]

hifrescisin eseirge arcenn fochraice
 inernaigthib huasalathrach
 ítaircetlaib fátha
 hipraceptaib apstal
 inhiresaib fuismedach
 inendgai noemingen
 hingnimaib fer fircan

Atomriug indiu niurt níme
 soilse gréne
 etrochta snechtai
 áne thened
 déne lóchet
 luathe gáethe
 fudomna mara
 tairisem talmain
 cobsaidecht ailech

Atomriug indiu niurt dé domluamharacht
 cumachta dé domchumgabail
 ciall dé domimmhús
 rosc dé domreimcise
 cluas dé doméstecht
 briathar dé domerlabrai
 lám dé dommimdegail
 INtech dé domremthechtas
 sciath dé domdítin
 sochraite dé dommanucul
 arintledaib demna
 araslaigthib dualche
 arirnechtaib aicnid
 arcechinduine mídúthrastar (a) dam
 ícéin 7 inocus
 inuathed 7 hisochaide

Tocurius etrum thra nahuile nertso
 fricechnert namnas nétrocar fristí domchurp ocus-
 dommanmain
 fritinchetla saibfathe
 fridubrechtu gentliuchta
 frisáibrechtu heretecka
 frihimcellacht nidlachta
 fribrichta ban 7 goband 7 druad
 fricechfiss arachuiliu anmain(b) duini

(a) MS. midús thrastar. (b) MS. anman.

Crist dommimdegail indiu
 arneim arloseud arbadud arguin
 conomthair ilar fochraice
 Crist lim crist rium crist imdegaid crist innium
 crist issum crist uasum crist dessum crist tuathum
 crist illius crist issius crist inerus
 Crist icridiu cechduine immimrorda
 crist ingin cechóen rodomlabrathar
 crist incechruse nomdercæd [ar]
 crist incechcluais rodamcloathar
 Atomriug indiu niurt trén togairm trinoit
 Cretim treodataid foisin oendataid in dulemain [dail]
 Domini est salus domini est salus christi est salus
 salus tua domine sit semper nobiscum

Translation.

I bind myself to-day to (the) strong virtue of an invocation
 of (the) Trinity.
 I believe a Threeness under the Oneness in (the) Creator
 of (the) elements (?).
 I bind myself to-day to (the) virtue of Christ's birth with his
 baptism,
 to (the) virtue of (his) crucifixion with his burial,
 to (the) virtue of (his) resurrection with (his) as-
 cension,
 to (the) virtue of (his) coming to (the) Judgment
 of Doom.
 I bind myself to-day to (the) virtue of ranks of Cherubim,
 In obedience of Angels,
 [In service of Archangels.]
 In hope of resurrection for reward,
 In prayers of Patriarchs,
 In predictions of Prophets,
 In preachings of Apostles,
 In faiths of Confessors,
 In innocence of holy Virgins,
 In deeds of righteous men.
 I bind myself to-day to (the) virtue of Heaven,
 To light of Sun,
 To brightness of Snow,
 To blaze of Fire,

To speed of Lightning,
 To swiftness of Wind,
 To depth of Sea,
 To stability of Earth,
 To hardness of Rock.

I bind myself to-day to God's Virtue to pilot me,
 God's Might to uphold me,
 God's Wisdom to guide me,
 God's Eye to look before me,
 God's Ear to hear me,
 God's Word to speak for me,
 God's Hand to guard me,
 God's Way to lie before me,
 God's Shield to protect me,
 God's Host to secure me,
 Against snares of demons,
 Against seductions of vices,
 Against lusts(?) of nature,
 Against every one who wishes ill to me,
 Afar and anear,
 Alone and in a multitude!

So have I invoked all these virtues between me [and evil]
 Against every cruel, merciless power opposed to my
 body and my soul :
 Against incantations of false prophets,
 Against black laws of paganism,
 Against false laws of heresy,
 Against craft of idolatry,
 Against spells of women and smiths and druids,
 Against every knowledge that has defiled man's soul.

Christ to protect me to-day,
 Against poison, against burning, against drowning,
 against wound,
 Until a multitude of rewards come to me !

Christ with me, Christ before me, Christ behind me, Christ
 in me !

Christ below me, Christ above me, Christ at my right, Christ
 at my left !

Christ in fort, Christ in seat, Christ in poop !

Christ in (the) heart of every one who thinks of me,
 Christ in (the) mouth of every one who speaks to me,
 Christ in every eye that sees me,
 Christ in every ear that hears me !

I bind myself to-day to (the) strong virtue of an invocation
of (the) Trinity.

I believe a Three-ness under the Oneness in (the) Creator of
[the Elements.]

*Domini est salus, Domini est salus, Christi est salus.
Salus tua, Domine, sit semper nobiscum.*

Before adding a few notes to this remarkable hymn,
I will here give the only other copy (B) which I have
seen. It occurs in the copy of the so-called Tripartite
Life of Patrick, preserved in the Bodleian (Rawl. 505
p. 128) The beginning is unfortunately lost.

[bath]is

neurt acrotha conaadnacul
neurt aiseirgi conafreasgabail
neurt athoiniuda fri brithemnus mbratha.

 Attomriug neurt graid hiruphin
inerlattaid aingiul
ifrestal nanarchaingul
ifrescisiu nesergi arcend focraici
inernaigthi uasalathrach
itairctlaib fathi
ipreceptaib apstal
inirisib faismedach
inendccai nöeb ingen
ingnimaiib fer firioin.

 Atto[m]riug neurt nime
soillsi gréino
etrochta ésci
luathi gaithi
fudomna mara
tairismigi talman
cobsaidi alech.

 Atto[m]riug indiu neurt dé dom lúamairecht
cumacha ndé dom congbaile
cíall ndé domthúr
rose nde dom imcaisin
chúas nde domeistecht
briathar ndé domerlabrai
lám ndé domimdegail
intech nde domremthechtus
Sciath dé domimdíten
sochraití dé domanacul
arintledaib demna
araslaigib dualach
arfoirmdechaib(a) acnid
arceech nduine miduthracair dam
icéin anoccus
inuathud isochaidi

 Tochuiri(b) etrvm indiu inna hule neurtasa fri cech neurt

(a) cf. *foirmteach* (gl. *invidus*).

(b) MS. Tochuiriur.

namnus n̄etrocar fristáí dom churp 7 domanmain
 fri taircetlaib saebfáthe
 fri sebprechtaib ban 7 goband 7 druád
 fri cech fis aracuiliu corp 7 anmain dam
 Crist domimdegail ar cech neim
 arloscud ar báduhdh ar guin
 conimraib ilar fochraici
 Crist lim . crist remam. crist immdegaid crist innv̄m crist isum
 crist vasum. crist dessvm. crist tuathv̄m.
 crist illius crist ipsius (sic) crist inerus
 crist hicride cech duine rodomscrútadar
 crist angín cech duine rodomlabradar
 crist iruscc cech duine rodomde[r]cadar
 crist icluais cech duine rodomcluinedar

Domini est salus. Domini est salus. [christi est salus.]
 Salus tua(a) domine sit semper nobiscum(b). amen.

NOTES.

Atomriug, for *ad-dom-riug*, the verb *adriug* 'adjungo' with the infix pron. *dom* 'me' not 'to myself' as Dr. Todd here and elsewhere wrongly translates it. cf. *atomaig* (*ad-dom-aig*) 'me impellit' Z. 336 : the *riug*, which is also found in *con-riug* (gl. *ligo*) Z. 440, is probably = Lat. *ligo* : *niurt*, better *neurt* in B, is the *dat.* sg. of *nert*, a neuter o-stem, and not the acc. as Dr. Todd wrongly renders it. *togairm* is a blunder for *togairme* gen. sg. of *togairm*, a neut. -stem, dat. sg. *togarmim* Z. 266. So *trinoit* should certainly be *trínóite* as in Fiacc's hymn, l. 42.

cretim 'I believe,' translated by Dr. Todd as a substantive. *treodataid* ~~æs~~. sg. of *treodatu*, translated by Dr. Todd as the genitive sg. which would be *treodataid*. *in dulemain* 'in (the) Creator.' O'Donovan translated this by 'of the Creator,' but this would be *in duleman*. I take *in* to be the prep. and *dulemain* to be the dat. sg. Perhaps *in* may be the article in the locative sg. and *dulemain* in the same case. *dail* seems the gen. sg. cf. *dal*, which, however, I have not met. If, however, we assume that the poet wrote *dáile*, we may regard this as an instance of á for ú (Z. 31), and follow O'Don. in identifying it with the gen. pl. of *dúil* 'an element.' The quotation which he gives from the *Leabhar Breacc* 121 b : (a de ulichomachtaig a de naslog a de uasail a thigerna andomain a *duilim nandul*, erchis diun ('O almighty God, O God of the hosts, O noble God, O Lord of the world, O Creator of the elements, spare us!') justifies this identification. In Old Irish the gen. pl. of *dúil* is *dúle* or *dúile*.

niurt neseirge, better *neurt eséirge*, for the transported *n* has no business after a dative sg. B. has *neurt aeiseirgi* 'to (the) virtue of his resurrection.' *toniud*, better, as in B. *toniuda*. (O'Clery)

(a) MS. Salus xpi tua.

(b) MS. uobiscum.

cited by O'Don. says "as ionann i. e. *tconiud* 7 *teacht* 'tconiud is the same as *teacht* 'coming').

ernaigthib=*irnigdib* Z. 578. *huasalathrach* gen. pl. of *huasalathair* 'patriarch,' a c-stem, A. S. *heāh-fäder*: Dr. Todd, wrongly, 'noble fathers': *frescisin* 'hope' 'expectation' dat. sg. of *frescisiu*, a n-stem. See Zeuss 269. The word in Dr. Petrie's text is quite right, *pace Toddii. fatha*, better *fáthe*, as in *saihfathé* infra, gen. pl. of *fáith* an i-stem=Lat. *vates*. *endgai*, better *enncai*, is the dat. sg. of *encae* a derivative from *ennac*, which seems borrowed from, or cognate with, Lat. *innocens*.

firean, rectè *fírián* =W. *gwiriawn*.

soilse, *luathe* (fem. iâ-stems) should doubtless be as in B., *soilsi*, *lúathi* in the dat. sg. So we should doubtless read *étrochtaí*, *áni*, *déni*, *fudomnai*. *étrochta* is a deriv. from *étrocht* 'bright' L. Breacc cited Lib. Hymn. ed. Todd 65. *Ane* 'blaze' (hitherto rendered 'force') is a deriv. from *án* 'fire' (=Skr. *agni*, *ignis*) the gen. sg. of which (*cosind-saigit áin* 'with the arrow of fire') occurs in the Milan codex, supra p. 24: *áne* (a fem. iâ-stem) agrees beautifully with *αἴγλη* for *ἄγλ-ιη*, *ἄγν-ιη*. For the loss of the g before n compare *sén* 'bless' (*signa*), *slán* (gl. stagnum), *uan*=agnus, etc. *déne* from *dian* 'swift.' *Tairisem* (leg. *tairisim*? *tairissem*, *terissem* Z. 7, 852, a fem. à-stem, gen. sg. *tairisme* L. Breacc cited Lib. Hymn. ed. Todd 65: *tairismigi* the reading in B. is the dat. sg. of *tairismige* a deriv. from the adj. *tairismech* 'constans' Z. 852, compar. *tairismechu* Z. 284, 1047. cf. also *tairise* (gl. *fidelis*) Lib. Hymn. 20. *cobsaidecht* a deriv. from *cobsaid*.

reincise (better *remcissin*) dat. sg. of *reimcisix*, *remcaissix* gen. sg. *remcuissen* 'providentia' Z. 268. For the form in e cf. *oc-tuiste* Z. 269, *ren-airite* Z. 599.

dualche (not *dulchel*) gen. pl. of *dúalich* Z. 83 (the opposite of *súalig* Z. 607,) dat. sg. *dúalig* Z. 607, acc. sg. *dualaich* Z. 1023, gen. pl. *dúalche* Z. 1041. prefix *du* (=δυς), root AL, suffix *aka*.

éstecht for *étscecht*. *erlabrai* dat. sg. of *erlabra* 'speech' *doratad erlabra dozachar* 'speech was given to Zachariah,' Lib. Hymn. (= thucad *irrlabra dozach*. Lib. Breacc). *mídúthrastar* (B. *miduthra-cair*) an s-conjunctive or future from the verb *mídúthraccar* which I have not met elsewhere, but *mídúthrachtaib* the dat. pl. of the cognate substantive *mídúthracht*, occurs in Nínine's prayer, *infra*: cf. *duthraccar-sa* 'opto' Z. 890. *duthrised* Z. 62, 451, 'vellet.' *midus*, which O'Don. and Dr. Todd translate by 'who meditates,' is an impossible form: there is no such word as *trastar*, and, if there were, it would not have been aspirated (*thrastar*) after s. *sochaide* (better as in B., *sochaidi*) dat. sg. of *sochaide* a fem. iâ-stem.

nert acc. pl. of a neuter o-stem: compare for the absence of the usual final a (unquestionably borrowed from the fem. à-declen-

sion) *inna olc-sa* Z. 354,676, 'these evils,' *cethir cét* (400), *secht célt* (700) Z. 342, *arm aili* 'other arms' Z. 368, *oire nundem membr* 'because we are members' Z. 1006 and *natri coecat* ('the three fifties') Fiacc's hymn.

arachuiliu (wrongly rendered by O'Don. 'quae occoecat,' by Dr. Todd 'which blinds') seems from a verb *ar-chuilim*, with the infixd relative neuter (which aspirates, as in *ni-ed iarm-a-foich-som* Z. 983.). The root is the same as that of *col* gen. *cuil* 'sin,' W. *cwl*, 'fault' *ar-gwl* 'a great crime.' As to the termination in *u v.* supra p. 40.

conomhair (not *conomchair*), *con* 'donec' *om* infixd pron. Z. 336, *tair* 3d sg. conj. cf. *tair* 'come!' Lib. Arm. *tairsiu* Seirgl. Conc. *tairset* 'let them come!' Colman's hymn 45. from *do+* *AB*, Skr. *ri*. So *iarraim* from *iar-ARain*.

lius, sius, erus, datives sg. of *lis*, 'fort' *sis* 'seat' *eros* 'poop,' i. e. Christ be at home and abroad, whether travelling in a chariot or a ship.

FIACC'S HYMN.

(Lib. Hymn. p. 29.)

GENAIR PATRAICC.—Fiac sleibte doronai innimmunsa dopatraicc. Infiacsin *dana mac* eside mic ercha mic bregain mic daire barraig otaat ubarrche mic cathair moir Dalta *dana* infiacsin do-dubtach *mac* huilugair ardfile herenn eside. INaimsir loegaire mic neill 7 ise indubtachsin atracht riapatraicc hitemraig iarnarad dologaire naroeirged nech remí isintig 7 bacara dopatraicc he osein immach 7 robaitsed opatraicc he iarsein. Luid *dana* fecht cotech indubthaigsin ilaignib. Ferais iarum dubthach failte moir fripatraicc. Atbert patraicc fri dubthach cuiunig damsia olse fer graid sochenel sobessach óen[.] étche 7 oenmac oceai tantum Cid aracuinchesiu sein i. fer inchrohasin oldubthach diadul fogradaib. Fiac sein oldubthach 7 dochoidside forcuairt iconnachtaib. Intan tra batar forsnabriathraibse isann tanic fiac dochuairt leis. Ata sunn oldubthach inti roimraidsem. Ciabeth olpatraicc bes níba háil do quod diximus Dentar trial berthasa oldubthach conaccadar fiac Otchonnairec tra fiac roiarfaig ced aratrialtar olse dubtach doberrath arisespach sein arse arnifil inherinn filid alethet. not-gebtha darahesi olpatraicc. islugu moesbaidse aherinn olfiac quam dubtach. tall tra patraicc aulcha dosiac tunc 7 tanic rath mor fair iarsein coroleg innord neclasda ulle inoen aidche vel xii diebus ut alíi ferunt 7 codardad grad nepscuip fair 7 conidhe asardepscop lagen osein ille 7 achomarbba diaeis. Loc do dumha íngobla frisleibte aniarthuaith Tempus imorro lugdach mic loegaire arise bari herenn tunc.

1 Genair patraicc innemthur ¹ ised atfet hiscelaib
maccan semibliadan deac intan dobreth ² foderaib ³
Succat ⁴ aainm itubrad ⁵ cedaathair bafissi ⁶
maccalpuirn ⁷ maic otide ⁸ hoa deochain odissi ⁹

5 Bai se bliadna ¹⁰ ifognam maisse doine ¹¹ nistoimled ¹²
batarile cothraighe cethartrebe diafognad ¹³
Asbert ¹⁴ uictor ¹⁵ frigniad ¹⁶ mil ¹⁷ contessed ¹⁸ fortonna ¹⁹
forruib achois forsindleicc marait aes ²⁰ nibronna
Dofaid tarelpa huile ²¹ de mair ba amru retha ²²

10 conidfarggaib lagerman andes indeisciurt letha ²³
Inninsnib mara torrian ainis innib adrimi
legais canoin lagerman ised adfiadat líni
Dochum nerenn dodfetis ²⁴ aingil de hifithisi
menicc atchithi ²⁵ hifisib dosnicfed arithisi

15 Robochobair donderinn tichtu patraicc forochlad
roclos ²⁶ cian son ²⁷ agarma macraide ²⁸ calle fochlard
Gadatar cotíssad innoeb aranimhised lethu
arutintarrad ²⁹ ochlóen ³⁰ tuatha herenn dobethu ³¹
Tuatha herenn tairchantais dosnicfed sithlaith nua

20 meruid code ³² aiartaige bedfas tir temrach tua ³³
Adruid ³⁴ friloegaire tichtu phatraicc nicheilltis
rofírad ind [f] astine innaflatha asbeirtis
Baleir ³⁵ patraicc combeba ³⁶ basab ³⁷ indarba clóene (a)
ised tuargaib aeua ³⁸ suas ³⁹ de sechtreba dóine

25 Ymmuin ⁴⁰ ocus abcolips natricoicat noscanad
pridchad baitsed arniged ⁴¹ demolad dé nianad
Nicongebed uacht sini dofeiss aidche hilinnib
fornim consena ⁴² aríge pridchaiss fride ⁴³ indinnib ⁴⁴ (b)

30 Islan ⁴⁵ tuaith benna bairche ⁴⁶ nisgaibed ⁴⁷ tart nalia
canaid cetsalm ⁴⁸ cechinaidchi doríg aingel fogniad
Foaid ⁴⁹ forleicc luim iarum ⁵⁰ ocuscuilche fliuch imbi
bacoirtha afrithatart (c) nileice achorp hitimmi
Pridchad soscéla (d) docach dogníth morferta illethu ⁵¹
íccaid luscu ⁵² latruscu ⁵³ mairb dosfuscad dobethu ⁵⁴

35 Patraic pridchais doscotaib rochés móir seth illethu
immi contíssat ⁵⁶ dobrath incach ⁵⁷ dosfuc dobethu ⁵⁸

(a) MS. cloeni
(b) MS. ininib

(c) MS. aridadart
(d) MS. sosceldad

Meicc emir meicc eremon lotar huili lacisal ^{5 9}
 fosrolaic intarmchosal isinmorchute nísel ^{6 0}

Condathanic intapstal ^{6 1} dofaith gith gáithe déne (e)
 40 pridchais trifichte bliadan croich crist dothuataib fene ^{6 2}

Fortuaith herenn bai temel ^{6 3} tuatha adortais side ^{6 4}
 níreitset infírdeacht innatrínóite fíre (f)

INard macha fil ríge is cian doreracht emain
 iscell mó r dún lethglasse nimdil ceddithrub temair ^{6 5}

45 Patraicc diambai ^{6 6} illobra ^{6 7} adcobra dul do máchi ^{6 8} (g)
 doluid aingel ^{6 9} arachenn forset immedon láthi (h)

Dofaith fades couictor bahe aridralastar ^{7 0}
 lassais inmuine imbai asinten ^{7 1} adgladastar ^{7 2}

Asbert ^{7 3} [t]orddan domachi ^{7 4} (i) docrist atlaigthe buidi (j)
 50 dochumnime mosrega ^{7 5} roratha duit duguidi ^{7 6} (k)

Ymmon dorroega itbiu bidlúrech diten docách
 immut illaithiu inmessá regat fir herenn dobrath

Anais tassach diaes intan dobert comman dó
 asbert monicfed ^{7 7} patraicc briathar tassaig nirbugo ^{7 8}

55 Samaiges ^{7 9} erich friaidchi arnacaite les ^{8 0} occai
 cocenn bliadne bai soillse bahé sithlaithe ^{8 1} fotai

INcath fechta ^{8 2} imbethron ^{8 3} frituauth cannan lamac nūin
 assoith ^{8 4} ingrian frigabon ^{8 5} issed adfeit ^{8 6} littri ^{8 7} dúinn (l)

Huair assoith lahesu ingrian fríbás innaclóen
 60 ciasuthrebrech bahuisse ^{8 8} soillsi frietsecht ^{8 9} nanóeb

Clerich herenn dollotar dairi patraicc ascechsét
 son ^{9 0} incetail ^{9 1} fosrolaich ^{9 2} contuil cach úadib forsét

Anim (m) patraicc friachorp is iarsethaib roscarad
 aingel dé icétaidchi (n) aridftis cenanad

65 Intan conhualai ^{9 3} patraic ^{9 4} adella ^{9 5} inpatraic naile ^{9 6}
 ismalle connubeabsat dochum nísu meicc maire ^{9 7}

Patraic cen airde núabar ba mó r domaith romenair
 beith ingéillius meicc maire basén gaire ingenair

Genair patraicc

(e) MS. déni	(j) MS. buide
(f) MS. firi	(k) MS. dugude
(g) MS. mache	(l) MS. dun
(h) MS. laithe	(m) MS. Ainm
(i) MS. domache	(n) MS. icétaidche

GLOSS.

1 .i. cathir sein feil imbretnaib tuaiscirt .i. ailchlaide. 2 .i. tuccad. 3 .i. fod[^o] ere. 4 .i. bretnas sein 7 deus belli (*a*) alaten. 5 .i. ised roraided a protis. 6 .i. bacoir afiss. 7 .i. qui fuit sacerdos. 8 .i. proprium. 9 .i. proprium. 10 .i. fo intamail nauibile bicce ebreorum. 11 .i. biad maith 7 etach. 12 .i. níscaithed. 13 .i. ronelastar intainim ascothraige .i. cetharaige .i. arinni dognith tribibus .iiii. 14 .i. atrubairt. 15 .i. angelus. 16 .i. frignithid .i. frisinmogaid. 17 .i. milid. 18 .i. condichsed 19 .i. formuir sair dolegunn. 20 .i. a follincht. 21 .i. rofaidestar uictor patraicc darsleib nelpa. 22 .i. innrihsa. 23 .i. italia ubi fuit germanus. 24 .i. dobertis. 25 .i. a sanctis. 26 .i. soherinn. 27 .i. sonus. 28 .i. crebriu 7 lestru díin[gin] glearainn mic hui éinne dicentes hibernenses adte clamant uni sancte patrici sci. 29 .i. aracomthad. 30 .i. oadrad idal. 31 .i. ad fidem christi. 32 .i. cobrath. 33 .i. cengloir. 34 [*in marg.*] ite nadruid .i. luchru 7 lucutmel 7 ised asbertis. ticsa talcend darmuir mercend abrat tollcend achrand cromcend amias iniarthair athige frisgerat amointer huile amen amen. 35 .i. icrabud. 36 .i. coabas. 37 .i. basonart 38 .i. amathe. 39 .i. ad coelum. 40 .i. ambrois uel audite. 41 .i. dognith ernáigthe 7 atrighe. 42 .i. rochosnastar. 43 .i. illo. 44 .i. itelchaib. 45 .i. nomen fontis. [*in marg.*] slana iarsindi baslan cech imobor tarataged ocus ic sabull ata. repleuerunt ulaid illam propter molestiam turbaram exeuntium ad illam. 46 .i. rebennaib boirche atuaith. 47 .i. intipra. 48 .i. dichaicait. 49 .i. nochotiad. 50 .i. iarsein. 51 .i. inlatitudine sacculi. 52 .i. bacachu. 53 .i. laclam 54 .i. ad fidem. 55 .i. sethair. 56 .i. regait. 57 .i. cechoen. 58 .i. ad fidem. 59 .i. laail inclis .i. lademon. ailside aradure. 60 .i. inifern. 61 .i. quia missus fuit adeo adpradicandum. 62 .i. o fenius farsaig. 63 .i. adartha idal. 64 .i. sithaige noadratés. 65 .i. níhinnmain lem temair cidsfas. 66 .i. icsabull. 67 .i. inngalur. 68 .i. ardaig commad ann nobeth a esérge. 69 .i. uictor. 70. arrále .i. cen dul dó doardmacha. 71 .i. asintened 72 .i. roaicillestar. 73 .i. uictor 74 .i. dólór 7 tairechas doardmacha amalnobethe fein ann. 75 .i. immacha rega dochum nime. 76. cechní rochungis codia doratas duit. 77 .i. cosabull iterum. 78. quia uenit patricius iterum cosabull. 79 .i. patraicc. 80 .i. cainle. 81 .i. laithe insith. 82 .i. factum. 83 .i. nomen montis. 84 .i. deus. 85 .i. nomen ciuitatis. 86 .i. innises. 87 .i. stair lebuir ihu. 88 .i. bacoru. 89 .i. frihebiltin. 90 .i. sonus. 91 .i. inchiuil. 92 .i. rosfaligestar innaligu. 93 .i. roelai. 94 .i. mac calpurn. 95 .i. tarail. 96 .i. senphatraicc. 97 .i. ised rogall patraicc mac calpurn desenphatraic commadimmaile noregtais dochum nime ocus ised inniset corabai patraicc ota xvii kl. apreil do ix. kl. septimbir ar immaig ocus aingil innme ... éenpatraicc

Translation.

Fiacc of Sletty made this hymn to Patrick. This Fiacc, then, son (was) he of Mac Ercha son of Bregan, son of Daire Barrach, from whom are the Hy-Barrehi, son of Cathar (the) great; a pupil moreover (was) this Fiacc to Dubthach mac Hui-Lugair, chief-poet of Ireland he. In Loegaire son of Néll's time; and it is this Dubthach that arose before Patrick in Tara, after it had been said by Loegaire that no one should rise up before him in the house; and he was a friend of Patrick's from that time forward; and he was baptized by Patrick after that. So he went (one) time to that

(*a*) *Succat* (leg. *Su-cat*) from *Su* now *Hu* 'deus' and *cat* (Ir. *cath*, Gaulish *catu*) 'bellum.'

Dubthach's house in Leinster. Dubthach then made great welcome to Patrick. Patrick said to Dubthach : " Seek for me" said he, " a man of rank, of a good race, well-moralled, one wife and one child with him *tantum*. " Why dost thou seek that, to wit, a man of that kind ?" said Dubthach. " For him to go into orders" [said Patrick.] " Fiacc is that," said Dubthach, " and he has gone on a visit in Connaught." Now while they were talking [lit. on these words], it is then came Fiace to visit him. " There," said Dubthach, " is he of whom we spake." " How is it" said Patrick " if it be that *quod diximus* will not be pleasing to him ?" " Let a trial be made to tonsure me," said Dubthach, " so that Fiace may see." So when Fiace saw he asked, " wherefore," said he, " is it tried to tonsure Dubthach ? for that is idle," said he, " for there is not in Ireland a poet his equal." " Put thyself in his place," said Patrick. " My loss to Ireland," says Fiace, " is less than Dubthach ['s would be]. " So Patrick shone his beard from Fiace *tunc*, and great grace came upon him thereafter, so that he read all the ecclesiastical ordo in one night, *vel xii diebus ut alii ferunt*, and so that a bishop's rank was conferred on him, and so that it is he who is arch-bishop of Leinster thenceforward, and his successor after him. Its place, Duma-Gobla at Sletty in the North-west. *Tempus*, however, (that) of Lugaid, son of Loegaire, for it is he who was King of Ireland *tunc*.

1 Patrick was born in Nemthur: it is this that has been declared in histories :

A child of sixteen years when he was brought under tears.
Succat his name it was said : who was his father is to be known :
Son of Calpurn, son of Potitus, grandson of deacon Odisse.

5 He was six years in slavery ; men's food he ate it not :

Many were (the) Cothraige, four (the) tribes which he served.
Victor said to Mil's slave that he should go over (the) waves :
He pressed his foot on the stone : its trace remains : it wears
not (away).

He went across all (the) Alps—great God, it was a marvel of
a journey !—

10 Until he staid with German in the South, in the south part of
Latium.

In (the) isles of (the) Tyrrhene sea he staid, therein he
meditated :
He read (the) canon with German : it is this that writings
declare.

To Ireland God's angels were bringing him on (the) way(a):
Often was it seen in visions that he would come again.

(a) *fithisi* is explained by *slige no dlige* in O'Donovan's supplement to O'Reilly's Dictionary. Dublin, 1864.

15 It was a help to Ireland (the) coming of Patrick, who was called(a):
 Afar was heard the sound of their crying of (the) children of (the) wood of Fochled.
 They prayed that the saint would come, that he would journey widely,
 That he would turn the peoples of Ireland from Evil to Life.
 The peoples of Ireland were prophesying that a new kingdom of peace would come to them,

20 That its posterity(b) would remain to (the) day (of Doom) (when) Tara's land would be waste (and) silent.
 His druids concealed not from Loegaire Patrick's coming :
 The prophecy of the kingdom, which they spoke of, was verified.
 Pious was Patrick till he died ; he was a strong expeller of evil.
 It is this that upraised his goodness above earth(?) beyond men's tribes.

25 Hymns and Apocalypse, the three fifties he used to sing them :
 He preached, baptized, prayed, from God's praise rested not.
 The cold of the weather kept him not from spending night in linns :
 In heaven he won his kingdom ; he preached by day in forts.
 In Slan, in (the) territory(c) of Benn-Boirche, he had not thirst nor hunger :

30 He sang a hundred psalms every night ; he served the angels' King.
 He slept on a bare stone then, and wet reeds around him :
 A pillar-stone was his pillow ; he left not his body in warmth.
 He preached the Gospel to every one, he wrought great marvels widely :
 He healed the halt with the lepers, (the) dead he raised them to life.

35 Patrick preached to the Scots ; he suffered great pain widely
 That around him might come to Judgment every one whom he brought to life.
 Emer's sons, Erem's(d) sons, all went with *ciscl* (?):
 The *arm-chosal* (?) flung(?) them into the great low pit.
 Until the apostle came to them, he went . . . of a swift wind :

40 He preached (for) three score years Christ's cross to the people of (the) Feni.

(a) I read *fo-ro-chled* (cf. *fo-n-ro-chled doairitiu hirisce* Z. 457, 'we were called to receive suith') and in the next line *fochled* (cf. *silvae folclitae* Lib. Arm. fo. 2 a 1). The root of *fo-ro-CLed* is that of Lat. *calo*, καλέω, Ogh. *halón* 'accersere.'

(b) I take *iartaige* to be *iardaige*. See O'Don.'s supplement to O'Reilly.

(c) *tuaith* seems the locative sg. of *tuath* a fem. ā-stem.

(d) *Erem* gen. sg. *Eremon* an n-stem. cf. Skr. *Aryaman* ?

On Ireland's people was darkness ; the peoples adored *sídi*,^(a)
 They believed not the true godhead of the true Trinity.
 In Armagh is a kingdom : it is long since Emain arose :
 Dún Lethglasse is a great church ; not dear to me that Tara
 should be desert.

45 Patrick, when he was in sickness, desired to go to Armagh :
 An angel went before him on (the) road in (the) middle of
 (the) day.
 He went south to Victor ; he it was that ordered^(?) him :
 The bush wherein he was flamed ; from the fire^(b) he exclaimed.
 He said, "Thy dignity at Armagh : to Christ offer thanks :
 50 To heaven thou wilt come^(?) ; thy prayers have been granted
 to thee.
 (The) Hymn thou chosest in thy life^(c) shall be a corslet of
 protection to every one :
 Around thee on (the) day of the judgment (the) men of
 Ireland will come for judgment."
 Tassach^(d) remained after him when he had given (the) commu-
 nion to him :
 He said that Patrick would come ; Tassach's word was not
 false.

55 He put^(e) an end to night, for light was not consumed with him :
 To a year's end was radiance, this was a long peace-day.
 At the battle fought around Bethron against (the) people of
 Canaan by (the) son of Nun,
 The sun rested at Gibeon, that is what histories tell us.
 Since the sun rested with Joshua at (the) death of the wicked,

60 Though it was fitting, more proper were radiance at the
 death of the saints :
 Ireland's clerics went to watch Patrick from every road :
 The sound of the chant covered them, so that each of them
 slept on (the) road.
 Patrick's soul from his body, it is after pains it separated,
 God's angels on the first night were bearing it without ceasing.

65 When Patrick departed^(?) he visited the other Patrick :
 It is together they ascended^(?) to Jesus, Mary's son.
 Patrick without loftiness, arrogance, it was much of good he
 thought.
 He was in the friendship of Mary's Son : happy was (the)
 fate^(f) to which he was born.

(a) i. e. fairy-mounds : cf. 'illos viros *síde* ... estimauerunt,' Lib. Arm. 12. a. 1.

(b) *ten* (=W. *tan*) also in *ten-chor* (gl. forceps) Z. 84, *πυρολαβίς*.

(c) the Hymn of Sechnall (Secundinus). See *Lib. Hymn.* ed. Todd, 1.

(d) bishop of Ráith cholptha.

(e) *samaighter* (gl. ponitur) O'Don. Supp. O'R.

(f) lit. 'it was a luck (*séin*) of laughter' (*gaire*).

3. COLMAN'S HYMN.

(Lib. Hymn. fo. 5a.)

Sen de donfe fordonte mac maire ronfeladar
 fa(f)oessam dun[ni] innocht ciatasam cain timadar
 Iter foss no utmaille iter suide nosessam
 ruire nime fricech tress issed attach adessam

5 Itge abeil meic adaimi heli enoc diarcobair
 ronsoerat ardiangalar secipleth fomrbith fogair
 Noe ocus abraham isac immacc adamra
 immuntisat artedmann nachautairle adamna
 Ailme athair tri cethrur ocus ioseph anuas : : (a)

10 ronsoerat anernaigthi corig nilanglech nuasal
 Snaidsium moisi degtuisech ronsnaid tria *rubrum mare* (b)
 iesu aaron macc amra dauid ingilla dana
 Iob cosnafochaidib sechnanemi ronsnada
 fáthi fiadat ronanset la secht maccu mocaba

15 Eoin baptaist adsluinnem ropdítiu dún ropsnadud
 iesu con[a]apstalaib ropdiarcobair fri gabud
 Maire ioseph donringrat et *spiritus stefani*
 ascaching donforslaice taithmet anma ignatí
 Cechmartir cechdithrubach cechnoeb robai hingenmnai

20 20 ropscaith dun diarnimdegail ropsaiget huan fridemnai
Regem regum rogamus in nostris sermonibus
 anacht noe a luchtlach *diluui temporibus*
Melchisedech rex salem incerto desemine
 [fo. 5 b.] ronsoerat a airnigthe abomni formidine

25 Soter soeras loth dithein qui *per secula habetur*
ut nos omnes precamur liberare dignetur
 Abram deur nagaldai snaidsium ruri ronsnada
 soersum soeras inpopul *limpa fontis* ingaba
 Ruri anacht trimaccu asurnn tened coruadi [leg. coródai]
 30 ronnain amalroanacht dauid *demanu golai*
 Flaithem nime locharnaig ardonroigse diartrógi
 natleic *suum profetam ulli leonum ori*
 Amalfoedes in[n]aingel tarvlaic *petrum aslabreid*
 dor[f]oiter dun diarfotacht ropreid remunn cechnamreid (c)

(a) leg. án úasal? (b) M. S. maire. (c) cf. *supra*, p. 35.

35 Diarfada [i] t rontolomar *nostro opere digno*
rob bem occa imbethaid (b) in paradisi regno
Amalsoeras ionas faith abru mil moir monar ngle
snaidsiunn degri tomtach trén sen de donfe f[ordonté]
Rofir afiada rofir ro [f]erthar in guidesc (d)
40 robet maccáin (e) flatha de hitimcuairt nascalese
Rofir afiada ropfir risam huili sith indrig
Sechroised roissam hiflaith nime cotrissam
Robbem cenes hillethu lahaingliu imbhithbethu (f)
Reraig faithi cendibad aingil apstail ard fegad
45 tairset liarnatha [i] r nemda riasluag ndeuma diarsenad
Sen de
Bendacht for erlam patraic connoebaib herenn immi (g)
bennacht forsin cathraigse ocus for cach fil indi
Bennacht for érlam brigit (h) conogaib herenn impe
tabraid huile cain forgall bendacht for ordan brigte
50 Bendacht (i) for columcille connoebaib alban alla
foranmain adamina [i] n ain rola cain forsnacanna
Forfóesam rig nandula comairche nachanbera
inspirut nóeb ronbroena crist ronsoera ronsena
Sen de

Translation.

God's blessing bear us, come on us ! let Mary's Son cover us !
Let him be protection to us to-night, wherever we go, a fair
..... (?)
Whether (at) rest or (in) motion, whether sitting or standing,
Heaven's Prince against every battle ! this is the prayer we
pray.
5 A prayer of Abel, son of Adam, of Eli, of Enoch to help us !
May they save us from the swift disease, whatever place in
the world it threatens.
Noah and Abraham, Isaac the admirable son
May they surround us against diseases : let not famine
descend on us.
We beseech the father of three quaternions (j) and Joseph

(b) better *ar-don-roichse* (= *ar + don + ro + chise*) i. e. *airechise* 'parcat' with *don* the pron. of the 1st plural and the particle *ro* infix'd.

(c) M S. imbibethaid. (d) M S. inguidise. (e) M S. maccan.

(f) These six short lines are written as three lines in the M S.

(g) M S. imme (h) M S. brigid (i) M S. benedacht.

(j) Isaac father of the twelve patriarchs.

10 Let their prayers save us to the King many-angel'd, noble!
 May Moses (the) good leader protect us, (he) who protected
 thro' *Rubrum Mare*
 Joshua, Aaron, son of Amra, David the bold youth.
 Job with the tribulations protect us against the poisons,
 Prophets of God guard us with Maccabæus' seven sons.

15 John Baptist we appeal to, let him be a safeguard to us, a
 protection
 Jesus with (his) apostles be for our aid against danger.
 Let Mary, Joseph choose us *et spiritus Stephani*:
 From every peril may commemoration of Ignatius' name
 deliver us.

Every martyr, every hermit, every saint who was in chastity,

20 Be a shield to us to protect us, be an arrow from us against
 demons.
Regem regum rogamus in nostris sermonibus,
 Who saved Noah (with) his people *diluvii temporibus*.
Melchisedech rex Salem incerto de semine,
 Let his prayers free us *ab omni formidine*.

25 Soter who freed Lot from fire *qui per secula habetur*
Ut nos omnes, precamur, liberare dignetur.
 Abram of Ur of the Chaldees, let the King who protected
 him protect us,
 Let him free who freed the people *lymphæ fontis* in danger.
 Let the King who saved three children from a furnace of
 fire with redness,

30 Protect us as he saved David *de manu Golai*.
 Let lampful heaven's Sovran spare us from our misery,
 (He) who did not leave *suum prophetam ulli leonum ori*.
 As he sent the angel who delivered Peter from his chain,
 Let him be sent to us to assist us, let everything unsmooth be
 smooth before us.

35 To our God let us tell our wish *nostro opere digno*,
 May we be with him in life *in paradisi regno*.
 As he saved prophet Jonas from a whale's belly, bright deed !
 Let the good King threatening, mighty, save us ! God's
 blessing bear us, come on us !
 Truly, O God, truly, let this prayer be granted,

40 Let little children of God's kingdom be around this school !
 Truly O God, let it be true ! Let us all reach (the) peace of
 the King !
 Whoever shall reach may we reach, Unto Heaven's kingdom
 may we come together !

May we be without age(z) in space, With angels in eternal life !
 Great kings, prophets without ruin, angels, apostles, a noble sight
 Let them come with our Heavenly Father before (the) demons' host to bless us.

A blessing on Patron Patrick with Erin's saints around him,
 A blessing on this town and on every one who is in it.
 A blessing on Patron Brigit with Erin's virgins around her :
 Let all give—a fair story—a blessing on Brigit's dignity.
 A blessing on Columcille with Alba's saints beside him,
 On (the) soul of noble Adamnán who passed a law on the clans.
 Upon (the) protection of the King of the Elements, a guardianship he will not take from us,
 The Holy Spirit rain on us, Christ free us, save us !

4. ULTÁN'S HYMN IN PRAISE OF BRIGIT.

(Lib. Hymn. 16 b.)

The preface attributes the composition of this hymn not only to Ultán of Ard Breccáin, who is said by the Four Masters to have died A. D. 656, aged 180 years, but also to Columcille, to Broccán Cloen, to three of the *muinter Brigte* on their way to Rome, and to S. Brenain as he was sailing the sea and seeking *terram remissionis*.

The metre is remarkable :—

lalá lalála | lalá lalála
lalá lalála | lalá lalála.

Brigit be bithmaith breo orda oiblech
donfe don bithflaith(a) ingrian tind tóidlech(b)

Ronsoera brigit sechdrungu demne(c)
ro[s]roena reunn(d) cathu cachthedme(e)

5 Dorodba innunn arcolla císu
inchroeib comblathaib inmathair ísu

(z) *cenes*, leg. *cen áes* and cf. *fedligft dogrés isin bethaid suthain cen aes cen ercra* (Scéla na esérge *Lebar na huidre*) "They will abide continually in the life eternal, without age, without decay."

(a) donbithlaith (b) MS. taidlech (c) MS. demna

(d) This should, I suspect, either be *riunn* or *remunn*.

(e) MS. catha cach thedma. *Cath* is an u-stem, the Gaulish *catus*, W. *cud*.

Indfiróg (*a*) iumain conordtain abail
 biamsoer cechinbaid lamnoeb dolaignib
 Lethcholba flatha lapatraic prímdae(*b*)
 10 intlacht uasligaib indrígain rígnæ(*c*)
 Robbet iarsinit arcuirp hicilicc(*d*)
 diarath ronbroena ronsoera brigit.

Brigit bέ.

Translation.

Brigit, excellent woman, a flame golden, delightful,
 May (she), the sun dazzling(*e*) splendid, bear us to the eternal
 kingdom !
 May Brigit save us beyond throngs of demons !
 May she overthrow before us (the) battles of every disease !
 5 May she destroy within us our flesh's taxes(*f*)
 The branch with blossoms, the mother of Jesus !
 The true virgin, dear, with vast dignity :
 May we be safe always, with my saint of the Lagenians !
 One of the pillars of (the) Kingdom(*g*) with Patrick the pre-
 eminent,
 10 The garment over *liga*(*h*), the Queen of Queens !
 Let our bodies after old age (?) be in sackcloth :
 With her grace may Brigit rain on us, save us !

5. BROCCÁN'S HYMN.

(*Lib. Hymn. fo. 17.*)

The preface to this hymn states that it was composed by Broccán Cloen, in the time of Lugaid son of Loegaire, King of Ireland—that is about A. D. 500, and at the request of Ultán of Ard-Breccáin, the poet's tutor(*i*).

Nicar brigit buadach bith siasair suide eoin inaill
 contuil cotlud cimmeda indnóib arécnairc ammaic

(*a*) MS. indiróg (*b*) MS. indrigan riga (*c*) MS. primda

(*d*) cilicc from *cilicum*, κιλίκιον.

(*e*) *tind* i. *tentide* l. *lainerda*

(*f*) our sins. The gloss says *cisa ar colla* i. *peccata*.

(*g*) i. flathearna herenn. Patrick, says the glossographer, is the head of the men, Brigit of the women, of Ireland.

(*h*) *uas ligaiib* i. *uas ocráidib* : what is *ocráidib* ? The only word I know like it is *ochra* i. *bróga* O'Cl., apparently a loan from Lat. *ocreæ*. (In O'Dav. Gloss. the word is *eochara*).

(*i*) See *Martyrology of Donegal*, ed. Todd. pp. 235, 236.

Nimor necnaig etaide trínóit conhuasail hiris
brigit mathair moruirech nime flatha ferr cinis

5 Nírbu écnaig nírbu elc ní ruchair(*a*) banchath brigach
nibu naithir bémnech brecc nirir mac de ardibad
Nipuforseotu santach érnais cenneim cenmathim
nirbuchalad cessachtach nicair indomuin cathim
Nírbu fri 6igthea(*b*) acher cainbai frilobru tragu

10 formaig arutacht cathir dollaid ronsnade sluagu
Nirbu airgech airslebe genais formedon maige
amra arad dothuataid(?) dascnam(*c*) flatha maic maire
Amra samud sanctbrigte amra plea conhualai
bahoen imerist congaba dal aschomtig fridama

15 Fouair congab mac caille caille oschinn sanct brigte
bamenn innahimthechtaib fornim rochloss ahitge
Día notguidiu(*d*) fricechtress nachmod rosasat(*e*) mobeoil
domnu murib mó turim triar óenfer amru sceoil

20 Fuacru doncath coemgen cloth snechta triásin luades gaeth
ínglinn dálind césta croich(*f*) conidnarlaid síth iarsaith
Nibusanctbrigit suanach nibuhuarach imšeirc dé
sechnichiuir nicossena indnóeb dibad bethath che
Andorigenai inrí dofertaib arsanctbrigti(*g*)
nídorontai(*h*) ardune cairm icuala cluas nachbi

25 Cetnathogairt diafooided lacetim hifenamain
nisgaib dorath ahóegec nisdígaib allenamain
Allucht saile iarsuidiu fescor bahard incoscur
sechbasathech incu de nibubronach intoscur

Lathe buana dí madbocht nifrith locht ann lamchraigdig
30 batair coidchi innagoirt [cia] fonbíth ferais anmich

(a) MS. nírbuecnairc nírbuelc níbucair: *nírbuecnairc* is glossed by *nírbu ecnaig*
thid i.e. *ni déad écnach neich*. So that the emendation seems tolerably certain.

(b) MS. Nirbufriogthiu (c) MS. doasnam, which is a syllable too much.

(d) MS. nodguidiu i.e. notguidim. For other examples of the 1st pers. pres. ind.
act. in *iu*, see *Beitr.* III. 47, 48.

(e) MS. rosnsad i.e. rosesct I take to be the 3d. pl. of the s-conjunctive of
saigim, root SAK, cf. W. *hep*, Lat. *insece* = ēv-ēπε.

(f) MS. daloch césta croich. See *Féilire* June 3, and *infra*, p. 87, note (d).

(g) brigti dat. sg. of *brigte*. This interesting iá-stem is exactly what the Old
Celtic *Brigantia* would become in Irish.

(h) MS. niadorontai, which is a syllable too much.

Epscoip dodaascansat(a) nirbodiuir ingabud dí
 manibad forraid(b) inrí blegon innambo fathri
 Argairt lathe anbige coercha formedon réde
 scaruis iarum aforbrat itaig fordeslem gréne
 35 Inmacc amnas rodasgaid brigta arécnairc arríg
 dobert sechtmultu úade atret nisdígaib allín
 ISdamsous matchous andorigenai domaith
 amra dí infothrugud senta impe ba derglaid
 Senais incaillig comail baslan cenneim cengalar
 40 bamó amru arailiu dinchloich dorigne saland
 Niru[a]irmiu niairmiu andorigne(c) indnóebduil
 bennachais inclarainech comtar (d) forreil adísuil
 Ingen amlabar dobert brigte (e) bahoen aamra
 (fo. 18a.)
 niluid allám(f) asallaim comtar forreil alabra(g)
 45 Amra tinne senastar banert dé rodglinnestar
 robói mí lán lasincoin incú nocomillesstar
 Bamo amru arailiu mír dotlucestar dindlucht
 nicoill dath ammaforta brothach focres innahucht
 Inclam rogaid ailgais dí bamaith conidrualaid dó
 50 senais forglu innoloeg carais forglu innambo
 Reraith(h) iarum acarpat fotuaith dobri cobtaig coil
 inloeg liaclam icarput inbó indiaid indlöig
 Indaim dodaascansat fó léo rodascloud nech
 friu conuccaib indoub matain tancatar atech
 55 Scarais ahech cenn abreit intan dorernatar fáin(i)
 nibuleithísel inmám mac dé réraig inríglaím(j)

(a) MS. *doduascansat*. But cf. line 53.

(b) MS. *fororaid*, which is a syllable too much. The gloss is *mani fortacht-aiged*: with *forraid* cf. *furrraith* 'that he assisted,' Lib. Arm. *foraith*, Fél.
 (c) MS. *andorigenai*, which is a syllable too much: cf. l. 67. (d) MS. *oomdar*.
 (e) MS. *brigta* (f) MS. *allaim*
 (g) MS. *acomlabra*, which is a syllable too much: cf. Lat. *labrum*.
 (h) MS. *Reraig*.

(i) MS. *intan dorertatar* (gl. *roreithset*) *fosán*: this half line is obviously corrupt. There is a syllable too much and *fán* does not rhyme with *ldim*. I take my *dorernatar*—i. e. *do-ro-ernatar*—to be the pret. 3d. pl. of *ternod*: cf. the *Four Masters* (ed. O'Don.) A.D. 1434: *dobertsat sciath tar lorce dia neis go tiernáttar as gan mharbad*.

(j) MS. *mac dé roréraig inríglaím*—which is a syllable too much: *roréraig* is glossed by *rofoiresstar* 'assisted.'

Tathich torc allaid atrét fothuaithe dosephain anos
 senais brigit friabachaill liamucca gabais foss
 Mugart mucc meth di dobreth darmag fea baamra
 60 tafnetar coin alta di combái inuachtur gabra
 Asrir insinnach nallaid doráith aaithig intruaig
 dochum feda conselai cedosefnatar int[s]luaig
 Bamenn innahimthechtaib baéenmathair maic ríg máir
 senais innén luamnech conidnimbert innalaim
 65 Nónbur díbercach senais dercsait aminn illindchró(a)
 infer fordacorsatar goéta nifrith collann dó
 Andorigne dofertaib nífail dorurme cocert
 amra rogab prainn lugdach trenfer nidígaib anert
 Omna natuargaib insluag infecht naile dígrais cloth
 70 dobert ammac labrigti(b) coairm irrochloth aboth

(*fo. 18b.*.)

Insét argait nadchlethi ar[f]ul frifraicc indniad
 focress immuir futroit cofrith immedon iach
 Amra di inbantrebhach ardoutacht immaig coil
 loiscis ingarmain nue forten icfune indloig
 75 Bamo amra arailiu aridrulastar indnóeb
 matan baóig ingarmain liamathair dith indlóig
 Insét arggait nathcombaig incerd roboamru dí
 rosíbi brigit friaboiss iarum commebaid hitrí
 Focress immeid lasinceird fofrith amra iarsuidiu
 80 nifurecht cidóen screpul bamo triun arailiu
 Andorigne dofertaib nifail dune dadecha(c)
 senais díllait dochondlaid intan dobreth doletha
 Intan hí bagabud dí ammac rempe nisderbrad
 dobert díllat icriol roncind hicarput darath
 85 Anól meda di dobreth nibuances cachthucá
 cofrith itoeb tegdaise niconairnecht and chucá
 Asrir doraith ahathig intan doránicc aless(d)
 sechnifurecht forcraig ann nicontesbad banne ess(e)

(a) MS. aminna (*i.e.* anaírm) allindchró, which is a syllable too much.

(b) MS. dobert dí ammac labrigte

(c) MS. dodadecha—which is a syllable too much—*i.e.* innises.

(d) MS. roranico aleass

(e) MS. banna ass

Fordonitge brigte bét sí frigabud condonfóir(a)
 90 robbet innalobran leith riandul ingnuis spírto nób(b)
 Donfar coclaidib tened doncath friálla ciara
 ronsnadat annoebitge hiflaith nime sechpiana
 Riandul lahaingliu doncath recam inneclais forrith
 taithmet fiadat ferr cechnath nicar brigit buadach bith
 95 Ateoch érlam sanctbrigte cosanctaib cille dara
 robbet etrom ocuspein manim nidig immada
 Inchaillech reided currech ropsciath frifæbra fégi
 nifuar asset acht maire admunemar mobrígi
 Admunemar mobrigi ropimdegail diarcuiri(c)
 (fo. 19a.)
 100 conacna frim ahérlam asrollem térnam uili(d)
 molad crist clothach labrad adrad māic dé dán búada
 roflatha dé consena(e) cachrodgab cachrochuala
 Cachrochuala cach rogab robé bennacht brigte fair
 bennacht brigte ocus dé fordorabat immalle
 105 Fail díchaillig irrched nochosnagur domdíchill
 maire ocus (f) sanctbrigit forafóessam dún díblinaib
 Sancta brigitta uirgo sacratissima
 in christo domino fuit fidelissima, amen.

Translation.

Victorious Brigit loved not (the) world : she sat (the) seat of
 a bird on a cliff (g) :
 The holy-one slept a captive's sleep(h) because of her Son's
 absence.
 Not much of carping with (the) noble faith of (the)
 Trinity,
 Brigit mother of my Lord,—of heaven's kingdom best was
 she born.
 5 She was not a carper, she was not vile, she loved not
 vehement woman's-war :

(a) MS. betei frigabud condonfair

(b) MS. inspirita noeb, which is a syllable too much.

(c) MS. diarcure

(d) MS. uile

(e) MS. censena,

but cf. Fiacc, 14.

(f) MS. 7

(g) cf. the French phrase 'comme un oiseau sur la branche.'

(h) cf. "O I sleep soft, and I wake ast" *Kinmont Willie*.

She was not a serpent violent, speckled : she sold not God's
Son for gain.
She was not greedy for treasures, she gave without reproach,
without abatement :
She was not hard (or) penurious: she loved not to eat the world.
She was not harsh to sojourners, gentle was she to wretched
lepers :
10 On a plain she built (a) a town(b) which, (when) she went,
protected hosts. [plain,
It was not a cattleshed(?) on a mountain: it was born amid a
A marvellous ladder for the populace (whereby) to visit (the)
kingdom of Mary's Son.
Marvellous (was) St. Brigit's congregation : marvellous the
flame (c) that went (from it) :
It was only about Christ sang (the) assembly that was fre-
quent with multitudes.
15 In a good hour MacCaille set the veil on Saint Brigit's head :
Clear was she in her goings : in heaven was heard her prayer.
"God, I pray Thee in every struggle, in every way that my
lips may speak (?)
Deeper than seas, greater than can be told, Three-Persons,
One-Person, marvel of a story!"
She called(d) illustrious Coemgen to the battle—through a
storm of snow went wind :
20 In (the) glen of two linns (e) he suffered a cross so that he
possessed(f) peace after trouble.
Saint Brigit was not sleepy, she was not changeful(g) about
God's love :
The holy-one neither bought(h) nor gained profit of this world.

(a). *Arutacht* (glossed by *rochumtaig*) better *arfuttacht* i. e. *ar-fu-tetacht* root TAG? cf. *ar-do-(f)utacht* infra 1.73 Or should we read *arfuthacht* and compare *sothiged* (*fundatus est*), *sotha* (*fundamentum*) Z. 299? (b) Kildare (*cell dara*)

(c) *plea* I take to be = *pleo*, which occurs in the *Lebar Breco Féilire*, Epil. 258, and corresponds with *breo* in the copy of the same poem in Laud, 610. (*breo*, Skr. *bhrāj*, 'to shine,' *flamma* for *flag-ma*, φλέγω, φλόξ. Goth. *bairh-t-s*, Eng. *bright*, etc.) See, however, the story about an imaginary town Plea in the notes to the Féilire, Feb. 1.

(d) *fuacru* from *fo-ad-gar-u*. As to the termination in *u* see supra, p. 40. According to the *Tripartite Life* the steward of the King of the Britons came *do fuacra for patric* 7 for a *muime* to go and clean the oven in the palace of Dumbarton, and Patrick is said to have been *lestas togai fri fuacra firindi amal pól*, "a choice vessel for proclaiming truth, like Paul."

(e) *glen dá loch* 'glen of two loughs,' is a blunder: *dá locho*, or *dá locha*, is the gen. dual of *loch*, an u-stem = *lacus*. (f) *conidnariaid* i. *coroairlestas*

(g) *uarach*. The gloss says: *nibi iarnúraib nobíd sercc dé occi sed semper habebat* "it was not by times that the love of God was with her, but always she used to have it." (h) *sechnichiuir* i. *nirochren*

What the King wrought of miracles for St. Brigte
 Hath not been wrought for man where ear of any one living
 hath heard.

25 The first calling to which she was sent in spring in a chariot,
 She took not from her guests' food, she diminished not their
 substance.
 Her caldron of bacon after this—one evening—high was the
 marvel!
 Although the dog was satisfied thereout, the guest was not
 mournful.
 On her day of reaping well reaped she(a)—fault was not found
 there with my pious-one:

30 There was always in her field—though on the world fell
 a storm.
 Bishops who visited her, not trifling was the danger to her
 If it had not been that the King increased the cows' milk
 threefold.
 She herded on a day of storm sheep amid a plain:
 She spread afterwards her hood in (the) house on a sunbeam(b).

35 The hard youth who besought her, Brigit, for intercession
 of her King
 She gave seven wethers from her, her flock's number she
 lessened not.
 It is instruction for me(c) if I have related(d) what she
 did of good:
 Marvellous for her the bath which she blessed(e): about her it
 was red ale.
 She blessed the pregnant nun, she was whole without poison,
 without illness:

40 There was a greater marvel another (time)—of the stone
 she made salt.
 I have not told, I tell not, what the holy creature wrought.
 She blessed the table-faced man(f), so that his two eyes were
 clear.

(a) *madbocht* i.e. *maith roboinged*(b) See as to similar miracles, Thorpe, *Mythol.* London, 1852, II, 259, III, 269.
 (c) *is-dam-sous* i.e. *is dom dán*: *so-us*, from *so-fus*, as *cubus* 'conscientia' from
con-fus, *duus* 'to know' from *du-fus* and *remfus* 'prescientia,' from *rem-fus*.(d) *matchous* i.e. *mat dianinisiur*. So O'Cl. *cúas l. ad cúa* i.e. *do inniseadh*.(e) *senta* i.e. *bennachais* i.e. *rosenastar*: *so césta*, l. 20. *Carthai* 'amavit' occurs in
 the *Táin Bó Fraech* and *geibhí* 'cepit' in the *Seirglige Conculainn*. Perhaps *étaide*
 in line 3 is another example.(f) *clar-ainech* or *clár-enech*, (gl. *natus cum tabulata facie* i.e. *sine oculis et*
naribus (*Martyr. of Donegal*, ed. Todd), from *clár*, W. *clawr* and *enech*, Old W., Corn.
 and Bret. *enep*.

A dumb girl was brought—singular was Bríte's miracle (*m*)—
 Her hand went not from her hand until her lips were clear.

45 A marvel of (the) bacon she blessed—it was God's power
 that secured it (*n*)
 It was a full month with the dog : the dog did not eat it.
 There was a greater marvel at another time ! a bit she asked
 (*o*) from the caldron
 Spoiled not her mantle's (?) colour, (though) it was put hot
 into her bosom.
 The leper begged a boon of her : it was good for him that
 she granted it :

50 She blessed (the) choice (*p*) of the calves : she loved (the)
 choice of the cows.
 Her chariot afterwards reached northward to the hill of
 Cobthach Cóil (*q*) :
 The calf with (the) leper in (the) chariot, the cow behind the
 calf.
 The oxen that had visited her—good for them had any one
 turned them—

Against them rose the river, at morning they came home.

55 Her horse separated head from bridle when they were run-
 ning down hill :
 The yoke was not uneven—God's Son helped the royal hand.
 A wild boar frequented her herd—northwards the beast drove
 it :
 Bríte sained (him) with her staff, with her swine he took
 his stay.
 A hog, a fat pig which was given her, over Magh Fea (*r*)—
 it was a marvel !—

60 Wolves hunted it for her until it was in Uachtar-gabra.
 She gave the wild fox for grace of her vassal the wretched :

(*m*) Literally 'Bríte, singular was her miracle!' Other examples of this idiom may be found in lines 35, 66 and 68 of this hymn. So in the *Fílire*, Prol. *Néir n̄ fess a lige* 'Nero's grave was not known', lit. 'Nero, not known was his grave.' See for examples in Cornish etc. *Beitr. z. verg. sprach.* III, 159-160.

(*n*) cf. *glinne* 'secure' O'Don. supp. to O'R.
 (*o*) *dollucestar i. rothothlaigestar*

(*p*) *forglu i. togu* i.e. *do-fo-gu* is, like Gr. *γεύω*, from the root GUS, Skr. *jush*, Lat. *gus-tare*, Goth. *kius-an*, A. S. *ceosan*, Eng. *choose*. The *s* of the root appears in *ad-gúsi* 'optat' Z. 978 and in *asagússin* 'I wish' Seirl. Conc. and perhaps in the proper names (like *Fer-gus* etc.) compounded with *gus*.

(*q*) the name of a place *im-bregaib* 'in Bregia'.

(*r*) a level plain in the barony of Forth in the County of Carlow. O'Don.

To a wood he went, although the hosts pursued.
 She was clear in her goings: she was one mother of (the)
 great King's Son(s):
 She sained the swift bird so that it played in her hand.
 65 Nine outlaws she sained, who reddened their weapons in a
 pool of gore:
 The man on whom they inflicted wounds, his body was not
 found.
 What she did of miracles there is not (one) who has rightly
 counted:
 Marvellously she took Lugaid's dinner, (the) champion, his
 strength did not lessen.
 An oak which the host lifted not at the other time—excellent
 fame!
 70 Her Son brought for Brigte to (the) place in which her house
 was founded(*t*)
 The treasure of silver—not to be concealed—for sin against
 the Nia's woman(*u*)
 Was cast into (the) sea among rubbish (?) so that it was in a
 salmon's belly.
 Marvel for her, the widow (*v*), who dwelt(?) in Magh Cöil,
 Burnt the new loom on (the) fire cooking the calf.
 75 Greater was (the) marvel again! the saint wrought it:
 In (the) morning whole was the loom, at (its) mother the
 calf suckled (*w*).
 The treasure of silver which the artisan broke not, it was a
 marvel for her!
 Brigit struck it against her palm so that afterwards it burst
 into three.
 It was put into a scale by the artisan, a marvel was found
 after this,

(s) The gloss says *ba hoen de matribus Christi Brigit*. See Todd. *Lib. Hymn.* p. 64.

(t) Literally, I think, "her booth was dug," *ro-cloth*, root CAL is also found in the reduplicated form *ce-chlátar* 'they dug', *tochlaim*, from *do+fo+calaim*, 'I dig,' Welsh *palu*, Corn. *palis* 'to dig', Lat. *pala*: perhaps also in Ir. *calad* i.e. *cuan* 'a haven' and *cláidhe* 'a ditch'; both is the W. *bod*, Corn. *bod*, *bos*.

(u) *fraicc* dat. sg. of *fracc*=W. *gwraig* or perhaps *gwraech*. 'The Nia' (lit. champion) is said by the glossographer to be *nomen proprium alicujus poetæ*. Note that the gen. sg. *niad* is a dissyllable. So is the gen. sg. *iach* (in the next line, a c-stem)=*esocis*, gen. sg. of *esox*: W. *ehawc*, Z. 1114, 144, *čawg*, Corn. *ehoc*, Bret. *éok*.

(v) Lit. 'woman-farmer'.

(w) *dith* i.e. *rodinestar*: both verbs, like *dínu*, 'a lamb', Bret. *déna* 'to suck', from the root DHE 'to suck', whence also Skr. *dhenu* 'a milch cow'.

80 It was not found that even one scruple (one) third was greater than another.
 What she wrought of miracles, there is not a human being who may recount them :
 She blessed raiment(*x*) for Condla when he was taken to Latium.
 When there was danger to her, her Son before her did not deceive her(*y*) :
 He brought raiment in a coffer(*z*) : he fixed it in a chariot of two wheels.

85 The draught of mead that was brought to her, there was no difficulty to every one who brought :
 (The vessel) was found beside (his) house : it was not found there with her.
 She gave (mead) for her vassal's benefit(*a*) when he needed it : There was not found increase there, nor was a drop wanting from it.
 On us let Brigit's prayers be, against dangers may she aid us !

90 May they be on her weaklings' side before going into (the) Holy Spirit's presence !
 May she come to us with a sword of fire at the fight against dark flights(of demons) !
 May her holy prayers convoy us into heaven's kingdom beyond pains !
 Before going with angels to the battle, let us visit the church running :
 Praise of God is better than any knowledge—victorious Brigit loved not (the) world.

95 I beseech (the) patronage of Saint Brigit, with (the) Saints of Kildare :
 May they be between me and pain, (that) my soul come not to ruin (*?*)
 The Nun that rode over (the) Curragh, may she be a shield against sharp weapons :
 She found not her like (*b*) save Mary : let us love my Bríge !
 Let us love my Bríge—may she be a protection to our host !

100 May her patronage work with me ! may we all deserve escape !

(*x*) *dillat* i. *ébach*, W. *dillad* 'apparel', Corn. *dyllas*, Bret. *dilad*.

(*y*) *nisaderbrad* i. *nis-diubrad* : cf. Ir. *brath*, W. and Bret. *brad*.

(*z*) *criol* : hence the Anglo-Irish and Scottish *creel* 'an osier-basket.'

(*a*) cf. line 61.

(*b*) *asset* i. *asamail*.

Christ's praise, a glorious utterance, adoration of God's Son, a gift of victory,
God's great kingdoms will obtain every one who has sung it,
who has heard it.

Whoever hath heard, whoever hath sung, let Brigit's blessing
be on him :

Brigit's blessing and God's be upon us together.

105 There are two nuns(*a*) in heaven, whom I rely on(?) for my protection,
Mary and Saint Brigit : under (the) protection of them both
be we !

Sancta Brigitta etc. (b)

6. SANCTÁIN'S HYMN.

The preface to this difficult hymn states that it was composed by Bishop Sanctáin *diasoerad* ('to preserve himself') *ab hostibus*; that he was brother of Mat-óc(*c*), that they were both Britons, and that Sanctáin was ignorant of the *lingua Scotica* until God miraculously endowed him with a knowledge of that tongue.

Ateoch ríg namra naingel uairised ainm as tressam
dia dam frimlorg dia tuathum dia domthúus dia dessam
Dia domchobair noebtogairm arcechguasacht nodguasim
drochet bethad bíd issum, bennacht de athar úasum

5 Huasal trinoit donfoscai donach airchenn bas baile
an spirut noeb nert nime dia athair móir mac maire
Mór rí fitir arfíne fiadu huas domun dillocht
dommanmain arcechguallocht nimtharle demna dibocht

10 Dia lim cechsoeth(*d*) doringba *crist* frisinnle mochesta
abstail imnum cotrisat domairse trinoit testa

(*a*) *Caillig* acc. dual of *caillech*, which is formed from *caille* (supra l. 50)=Lat. *pallium*, W. *pall*.

(*b*) I should apologize for presenting this attempt at a translation. The poem is composed of hints at and allusions to Brigit's miracles, and with none of these am I acquainted save that referred to in l. 33. Any scholar, therefore, who has access to a life of Brigit in Colgan's *Trias Thaumaturga* or elsewhere, will doubtless find much to correct herein.

(*c*) From whom, I suppose, Inis Maddoc (Zeuss, G. C. præf. xv) was named.

(*d*) MS. *cechseth* i. *cech toirsi*

Domhair trocaire tolam ocrist nadcélta celar
 nimthairle éc naamor nimthair mortlaid(a) nagalar
 Nimthairle erchor amnas sechmac dé medras bodras
 ainsiuinn cristi arcehnernbas artheiu arthrethan torbas
 15 Arcehnecilind baseslinn domchurp conainbthib(b) huathaib
 domhair fiado cechtratha argæth aruscib luathaib
 Luathfe molthu maic maire bages arbaga finna
 friscera dia dulech lurech arbaig mothenga
 Ocdigde dé denimib mochorp ropsigith soethrach(c)
 20 arnadrís ifferná uathach ateoch inrig adroetach. Ateoch ríg

Translation.

I beseech (the) wonderful King of angels, for it is a name
 that is mightiest(d),
 God (be) to me, behind me(e), God on my left, God before me,
 God on my right!
 God to help me,—a holy invocation—against every danger
 that I risk (?) :
 Let a bridge of Life be under me, God Father's blessing over me!
 5 Let (the) high Trinity raise us(f), to every one a holy death
 (be) certain !
 A noble Holy Spirit, (the) strength of heaven, God Father,
 Mary's Son.
 A great King who knows our crimes(g), a God above a sinless
 world,
 (Be) for my soul against every sin-of-falsity, let not demons'
 anguish(?) touch me(h).
 May God with me repel every sadness! May Christ minister
 to(i) my sufferings!
 10 May Apostles come around me! May (the) Trinity of wit-
 ness(j) come to me!

(a) borrowed from Lat. *mortalitas*.(b) *ainbthib* for *ainfhthib*, *an-felthib* dat. pl. of *anfelth*, from the negative *an* and *felth* 'aura' supra p. 46.(c) MS. *sethrach*

(d) Nomen quod est super omne nomen, Phil. II. 6, and see Acts IV. 12; X, 43.

(e) lit. at my track (*lorg*). The gloss is *darmesi*, leg. *dar-m-és-si*.(f) *donfoscáil* i. *rothodiuscu abbas peccaid*(g) *arfíne* i. *arpechta*(h) *nimtharle* i. *niromtaidlet*(i) *frisinnle* i. *rofrith[ail] e:* cf. *frisindled* i. *rofrithailed* gloss on *Félice*.(j) Quoniam tres sunt qui *testimonium* dant in *cælo*: Pater, Verbum et Spiritus
 Sanctus. Ioannis V. 3.

May a flood(*h*) of mercy come from Christ whose songs are
not hidden,
Let not death touch me nor agony(?), let not plague nor disease.
Let not a hard fall touch me, apart from God's Son who glad-
dens, who vexes,
Let Christ protect me against every iron-death, against fire,
against sea that roars(*i*),
15 Against every deathpool that is dangerous to my body, with
awful storms :
May God at every hour(*j*) come to me against wind, against
swift waters !
I will utter praises of Mary's Son who fights for white
fights(*k*) :
Elemental God will answer, " a corslet(*l*) against battle (be)
my tongue."
In praying God of (the) heavens let my body be enduring(*m*),
penitent :
20 That I may not go to awful hell, I beseech the King whom I
have besought.

7. MÁILÍSU'S HYMN.

This little hymn is in the metre of the *Féilire* of Oengus. Note the Middle-Irish forms *immund*, *chucunn* for Old Irish *immunn*, *cucunn*. Note, too, the conjunction *is* in line 6=Gaulish *eti-c*, Gr. *εἰνι*, Skr. *ati*, Lat. *at*-(in *at-avus*), *et*. I know not whether the author is the Moel-ísu h. Brolcain to whom is attributed a hymn, half in Latin, half in Irish, beginning thus : Deus meus, adjuva me, *Tucc dam do serc a maic mo dé*. In meum cor ut sanum sit *Tucc a rí ran do grad co-gribb* (*Lebar Brecc*, p. 501).

(*h*) *tólam* seems to mean diluvium in Z. 980.

(*i*) *torbas* i. *toirnes*, W. *twrf*, *tyrfain*.

(*j*) The genitive of time. So in *Lib. Hymn.* ed. Todd, p. 22, *celebrad cech tratha* (gl. sine intermissione orat), *cacha dardáin* 'every Thursday,' *cacha satharn* 'every Saturday,' Ibid. p. 33 : *gacha maidne* 'every morning,' *gacha nóna* 'every evening' O'Don. Gr. 381. So in A.S. *ussa tida* 'in our times', *thaes dages* 'on that day.' It is needless to quote examples of this genitive in Greek.

(*k*) *ar baga finna*, i. e. I suppose, "for good causes".

(*l*) *lúrech* from Lat. *lorica*: cf. Eph. VI, 14: *State ergo.....induti loricam justitiae.*

(*m*) compare the following gloss from H. 3. 18 p. 540, copied by Siegfried
sigid i. *buan ut est oo digde de don* [leg. *de nimib*] *mo corp rop sigid saethrach rl.*

Mæl esu dixit.

Inspirut noeb immund
innunn ocus ocunn
inspirut noeb chucunn
tæt achrist cohopunn

5 5 5 5

Inspirut noeb daittreb
arcuirp isarnanma
diarsnádud cosolma
argabud argalra

Ardemnaib arpheccdaib

10 10 10 10

ariffern conilulcc
aisu ronnóeba
ronsoera dospirut

Inspirut.

Translation.

1. The Holy Spirit (be) around us, in us and with us: let the Holy Spirit come to us, O Christ, forthwith.

5. The Holy Spirit to inhabit our body and our soul, to protect us unto Jerusalem, against danger, against disease:

9. Against demons, against sins, against Hell with manifold evil, O Jesus, let thy spirit sanctify us, save us!

8. NÍNÍNE'S PRAYER.

(*Lib. Hymn.* p. 32.)

Níníne éces doríne innorthainsse no fiac sleibte.

Admuinemair ¹ noebpatraicc primabstal herenn
airdirc aainm nadamra breo bates gente
cathaigestar fridruide durchríde dedaig ² diumaschu lafortacht
arfriadat findnime
fonenaig ³ herenn iathmaige ⁴ morgein ⁵
guidmit dopatraicc primabstal donneスマrt ⁶ imbrath a bri-
themnacht ⁷ domiduthrachtaib demna dorchraide
dia lem la itge patraic primabstail.

Gloss.

1. i. tiagmait innamuingin. 2. i. alaind rodingestar. 3. i.
rofunigestar i. dorigni afunech i. aglanad. 4. i. ferand. 5. i. is
mor ingein patraicc no mor gin filem ocaguide i. gena fer nerenn
uile. 6. i. donneaircse i. dogena artesargain. 7. i. ar mbrithem-
nas bratha.

Translation.

Nínine (the) poet made this prayer, or Fiacc of Sletty.

Let us love Saint-Patrick, chief-apostle of Ireland !

Conspicuous his name, wonderful, a flame that baptizes gentiles.

He fought against hard-hearted druids : he thrust down(a) proud men with aid of Our Lord of fair heavens.

He purified (the) great offspring of meadow-landed Erin.

We pray to Patrick, chief apostle who has saved us at (the) Judgment from doom to (the) malevolences of hard-hearted demons.

God (be) with me with the prayer of Patrick chief apostle !

THE IRISH NOTES IN THE BOOK OF ARMAGH.

(*Lib. Armach.* 17a, 1.)

These Notes, commonly called Tírechán's Annotations, comprise the most copious specimens of Old Irish prose yet discovered. They are contained in the Book of Armagh, a manuscript of the beginning of the ninth century, now preserved in the Library of Trinity College, Dublin ; and it is possible that they were copied by the scribe of that manuscript from a codex somewhat older.

The mention, in para. 15, of Fland Feblae, who died A. D. 704, of Aed, bishop of Sletty (ob. A. D. 698) and of Segéne, abbot of Armagh (ob. A. D. 686), shews that these notes were not composed before the beginning of the eighth century. And it seems more probable that, instead of their being made by Tírechán, a pupil of Ultán of Ard-breccáin, they were made by

(a) *de-draig* seems a reduplicated preterite : with the nasalised *ro-dingestar* in the gloss cf. Scotch *dīng*.

(b) *fo-nenaig* also seems a reduplicated preterite. The same root appears reduplicated (if my copy be correct) in the *Book of Leinster*, 204 b. 2 : *Nobiad abolud fort mani ma-ninesta th-étach* 'its odour will be on thee, unless thou wash thy raiment'—where *ninesta* is the 2nd pers. sg. of an s-conjunctive or future : cf. Skr. *nenejmi*, root *NIJ*, *yízω*, *yín-tw* and *Nep-tānus*, if Pott be right in equating this name with *νιπτόμενος*.

Muirchú Maccumachtheni, who is mentioned at fo. 20*b*. 1, as writing to the dictation of bishop Aed, or by Ferdon-nach of Armagh, who is, I believe, supposed to have been the scribe of the MS. and who died in the year 844.

An attempt was made to print and translate these Notes by the late Sir W. Betham, in the *Irish Antiquarian Researches*, 1827. I need hardly say that his copy and translation swarm with blunders. Another edition is promised by the Rev. Dr. Reeves, the learned editor of Adaunnán's *Vita Columbae*. I have no doubt that Dr. Reeves's topographical knowledge will enable him to correct and complete my version of paragraphs 1 and 10.

1. Ueniens patricius infinem calrigi babbitzauit filium carthín
 7 caichanum 7 postquam babbitzauit obtulerunt filius carthín
 7 caichán quintam partem caichain deo 7 patricio et liberauit rex deo
 7 patricio Hae sunt fines quintæ partis .i. coicid caicháin
 otha glais telchæ berich abraidine corricei forceisin tuilgos
 disleib Otha glais conacolto curreiriu 7 ótha erich drommo.
 nit. euglais tamflachtæ dublocho lagglais eugrenlaich fote. laront.
 timmhell nasanto cosescen indacor asescunn dacor ladescert léni
 lasur conrici hucht noinomne condairiu móir condairiu medoín con-
 dairiu fidas condairiu méil condruim toidached lagglais corricei con-
 aclid Atrópert flaith 7 aithech inso huile itosuch iartabuirt baithis
 duaib(a).

2. Conggab patrice iarnaid puirt indruimm daro .i. druim lias
 Fácab patrice adaltae .n. and benignus aainm 7 suit inse xiiii.
 annis (b) gabais caille lapatrice lassar ingen ansolmithe dichen-
 iul caicháin Baiade and tarési .m. benigni trifichte bliadne.

(a) Thus in the so-called Tripartite Life, Egerton 93 (Mus. Brit.), fo. 9 *a*. 2 : Luid patrice iarsin hicrich chalraigí do druim dara, baili ita indiu druim lias. isand robaitsi mac coerthinn 7 róedbrad importsin dopatricc in sempiternum. rogab patrice iarsin forsindédbairt in indruim daro. Druim lias indiu .i. disostaib patrice and 7 dina liassaib roainnuniged. "Thereafter went Patrick into the limit of Calry to Druim Dara, the place which is to-day Druim Lias. It is there he baptized Coerthenn's son, and the place was offered to Patrick in sempiternum. Patrick thereafter set up on the offering in Druim Daro ["Ridge of Oak"] (which is) to-day Druim Lias ["Ridge of Sheds"] to wit, from Patrick's stations, and from his sheds it was named."

(b) So in Egerton 93. ibid. foracaib pátrice benén and adalta in abbdaine fri re xx. it bliadan. "Patrick left his pupil Benén there in (the) abbacy for a space of twenty years."

3. Issí inso coibse fétho fio 7aedocht dibliadin rembas dáu dumanchuib drommo liás 7 dumaitib callrigi iter crochaingel 7 altóir drommo liás nad confil finechas fordruimm leas act cenél fétho fio ma beith nech bes maith diib bes cráibdech bes chuibsech dinchlaind. manipé duécastar dús inétar dimuintir drommo liás l. diamanchib Maniétar(c) dubber décrad (décrud?) pátricc inte ..,(d)

[17b. 1.]

4. Ná 7 ná filii fratris patricii et daall filius hercair quos reliquit ibi patricius adopart teoralethindli treathír patricio insempiternum Ét obtulit patricio filium suum condere filius filius (sic) daill Marii obtulit teoralethindli triathír 7 obtulit patricio filium mac rímæ 7 babitzauit eos patricius et aedificauit aeclesiam inherititate eorum et regnum offerebat cum eis coirpre patricio.

5. IMmráni ernéne docummin 7doalich 7doernin tir gimmæ 7 muinæ buachaele 7 tannich Immransat inna .iii. caillehaso innatireso dupatricc cullae .m. brátho (e).

6. Dirrógel(f) Cummen 7brethán ochter nachid conaseilb iterfid 7mag 7lenu conallius 7allubgort Ogdiles din duchummin leth indorpiso indoim induiniu conrígcatar aseút frie .i. .iii. ungai argait 7 cann(g) argit 7 muincee (h) .iii. nungae condroch óir senmesib senairotib lög leith ungæ dimuccib 7 lög leith dichárib(i) 7dillat leith ungæ senmessib inso huile dfech(j) tinoil Digéni cummen cétaig ríthæ friéladach macmaile odræ tigerne cremhinnæ arech .n.donn ríthæ intechsin fricolmán nambretan archumil .n.arggit Luid inchumalsin duforlög ochtir achid

[18a. 1.]

7. Patricius 7 isserninus (.i. epsecop fith) cum germano fuerunt in olsiodra (k) ciuitate Germanus uero isernino dixit ut praedicare in hiberniam ueniret Atque prumptus fuit oboedire etiam in-

(c) étar 'is found'; étar from *(p)antar : cf. Goth. *finthan* st. *fanth*.

(d) This paragraph is already printed in my *Irish glosses*, p. 87.

(e) Already printed in the *Beiträge* I, p. 337.

(f) dir-ró-ggel : dir an adjective in composition with the verb *gél*, ro the infix particle, and *ggél* the pret. act. 3d. sg., the double *gg* being a trace of reduplication.

(g) MS. crant with a dot over r. (h) MS. muirce

(i) Already printed in Petrie's *Round Towers*, p. 218, but *ind-orpi-so* ('of this inheritance'—*orpe*, *orbe*, Goth. *arbja*) is there given as *in dorri so*, and rendered 'of this wood'; *conrígcatar*, too, is printed *corrigcadar*.

(j) MS. difech (with the *punctum delens* over i).

(k) Antissiodorum now Auxerre.

quamcumque partem mitteretur nisi inhiberniam Germanus dixit patricio et tu an oboediens eris. Patricius dixit fiat (cet) si vis Germanus dixit autem intervós erit 7 non potuerit iserninus in hiberniam non transire

8. Patricius uenit in hiberniam iserninus uero missus est in aliam regionem sed uentus contrarius detulit illum dexteram hibernia. Dutét iarsin diachennadich aicme beco iclú catrige (l) ainmm Dulluid disuidiu concongab toicuile(m) Facab nóib dia muintir and Luid iarsuidiu concongab ráith foalascich Facib nóib n.aile isuidiu Dulluid disuidiu du láthruach daaraid indibmaigib Dullotar cuci isuidiu sechtmaico cathboth pridehis duaib 7 crediderunt 7 babbitzatisunt 7 luid leo fades diammennut fusocart éndæ cennsalach subithin creitme riacách Luid epscop fith leo forlongis cach aleth ódib ránic patrice iersuidiu 7 crediderunt sibi .vii. filiú dúnlinge Luid iarsuidiu eucrimthan mac néndi ceinnselich 7 ipse credidit uccraith bilich Áilsi patrice iarnabaitzed aratailced maccu cathbad 7 isserninum leo 7 adcoteda innitge.

9. Dullotar maice cathbad diammennut iersin isde attáa féna forfid contultatar dochum pátrice et eremthinn maic éndi uescí(n) pátrice

[18a. 2.]

10. Adopuir crimthann mae éndi mí (ní?) dul bagriein fothart ogabuir liphi corrici suide laigen Sléchtid isserninus dupátrice foramanchi 7 aandoít 7 dubbeir patrice duepscop fith et dabeirside dumacecaib cathbad 7congaib lethu áth fithot

11. Dulluid pátrice othemuir hierich laigen conráncatar 7 dubthach maceulugir ucedomnuch már eríathar la auu censelich Áliss pátrice dubthach imdamnae .n.epseup diadesciplib dilaignib idón fer soér socheniúil cenou cenainim nadip rubecc nadip romar(o) beda sommæ toisclimm fer oínséteche dunarruethæ actoentuistiù Frisgart dubthach nifetorsa dimmuintir act fiace find dilaignib duchooid huaimse hitire connacht Amailimmindráitset concatar fiace find cuccu Asbert dubthach fripátrice tair dumberradsa air sumrése infer dummímidnaad duaberrad tarmuchenn air ismár

(l) MS. cotrige, with an *a* over the *o*.

(m) Over this word is written *z*.

(n) scf 'hawthorn'—W. *yspyddad*.

(o) Wrongly given by O'Donovan (*Ir. Grammar*, p. 436) *nadipru bee nadipro mar*. This has misled Ebel (*Beitr. III, 4*).

agoire Isdisin din furráith fiace find dubthach 7 berrsi (*p*) pátrice 7 baitzisi (*q*) Dubbert grád .n.epseop foir conide epseop insin citruoirtned lalaigniu 7 dubbert pátrice cumtach dusfaec. idon cloec 7 ménstir 7 bachall 7 poolire et fácab morfeser (*r*) lais diamuintir .i. mu-hatócc inse fail augustín inseo. bicæ tecán diarmuit naindid pool fedelmid

12. Congab iarsuidiu indomnuch féice et bái and contorchartar trischit fer diamuintir lais and

[18b. 1.]

13. Disin dulluid intaingel euci 7 asbert fris is friabinn aniar atá tesérge hicúil maige airm ifuirsitis intoree arimbadand furruimtis apraintech port hituirsitis innelit arimbadand furruimtis aneclis Asbert fiace frisinaingel nandrigad contised patrice dohoorund aluic lais 7 diachoisecrad 7 combed húad nuggabad aloec Dulluid iarsuidiu patrice cuffacc 7 durind aloec les 7

(*p*) The forms *berrsi*, *baitzisi* (wrongly given by O'Don. *berrius*, *baltius*), *aitsi* (par. 8), *foidsi*, *foitsi* (par. 14), *gabsi* (par. 15) and *leicsi* supra p. 20 are compared by Lottner (Beitr. II, 318) with Old Latin forms like *dic-sit*. But where then would be the pronoun necessary in every instance except *gabsi*? I would explain them all (except *baitzis-i*, which is uncontracted) as shortened from *berrais-i*, *áis-i* (cf. *állis* par. 11), *foids-i*, *gabais-i* and *leics-i* and, regarding *i* as a suffixed pronoun of the 3rd sing., compare Cornish forms after the imperative like *gove* 'put it' O. 429, *govynne* 'ask it,' O. 6-9, *latk-* 'kill him,' O. 2132, D. 2356 *whylech-e* 'seek him.' R 537. *guryt y wren-ny-e* 'let us watch him.' P. 1887. In *gabs-i* I regard the pronoun as pleonastic.

(*q*) So in Egerton 93 fo. 12 b. 2: Doluid pátricc othemair conrancatar 7 dubthach maculugair oc domnach móir maige criathair la uu censélich qui credidit patricio. Alis patrice fair óclach alajud .i. nabad oscair fer oensemsethe donarucat acht oen mac. em ol dulthach fiacc mac ercæ is hecal limm fer innain ni seu. sin dochoid huaimse hi tir condacht combairtni donaib rígaib ['he went from me into the land of Connaught with bardism for the kings'] his urning aduénit illa (sic). Cid airmertar lib ol fiacc dubthach do bachaill olpatricke. bid anim on em do sochraidi ol fiacc. cid nachingailthersa tarachend P. ['This is a shame to the multitude,' said Fiacc. 'Why am not I taken in his stead?'] Notgéthar em olpatricke ['Thou wilt be taken, indeed,' says P.]. berrthir (.i. fiace) baitsidir, scribthir abgitir do ['an abecedarium is written for him'] legaid asalmu inóenlou ut mihi traditum est et ordinatur gradu episcopali 7 doberar escopoti laigen ['the episcopate of the Leinstermen] do opatrice 7 oirdnider dana aóenmac fiachri. The Tripartite Life then goes on almost in the very words of the Book of Armagh, substituting, however, *morseisser* for *morfeser*, and *nongabad* for *nuggabad*.

(*r*) lit. 'great-six persons.' in Egerton 93 *morseisser*. The SV of the Aryan SVAKS 'six' (W. *chwech*) gave rise in Irish to the two forms *fés (=Gr. *pek* of the Tab. Heracl.) and *sés (sé sed 'sixth') sé: other double forms in S and F are *siur* and *fliur* 'sister.' Skr. *svasr*, *suan* 'sleep' and *foaid* 'he slept' Fiacc l. 31,

cutsecár 7 forruim a forrig .n.and 7adopart crimthann importsin du patrice ar ba patric dubert baithis duchrimthunn 7 islebti adranaect crimthann (s)

14. Luid sechnall iartain duchúursagal pátrice imcharpat boie lais disin dusoid pátrice incarpat eusechnall cenanirth .n.and act aingil dutfidedar foídsi sechnall óruan .iii. aithgi and lais eumanachán 7 anis .iii. aithgi lasuide foitsiside eufiace Dlomis fiace dóib iarsin ité immelotar immu aneclis futhrí conept intaingel isduitsiu tucad ópátricc ó rufitir dulobri

15. Epscop acd bói isléibti Luid duardd machæ Birt edoct cusegéne duardd machae Dubbert segene oitherroch aidacht duáid 7 adopart áed aidacht 7 achenél 7a eclis dupátrice cubbráth Fáccab áed aidacht laconchad Luid conchad duart machæ Contubart fland feblæacheill dóo 7 gabsi cadessin abbaith (t)

16. Finiunt haec pauca perscotticam imperfecte scripta non quod ego non potuisse romana condere lingua sed quod uix in sua scotia hæ fabule agnoscet possunt sín autem alias per latinam degestae fuissent non tam incertus fuisset aliquis in eis quam imperitus quid legisset autquam linguam sonasset pro habundantia scotaicorum nominum non habentium qualitatem

Scripsi hunc ut potui librum :: pulsare conetur
 Omnis quicumque legerit ut euadere poena
 Adeaelum ualeam et ad summi præmia regis
 Patricio dominum pulsante habitare perævum

Translation of the Irish.

1. *Veniens Patricius* etc. *Iiae sunt fines quintæ passis*, i. e. of Caichán's fifth : from (the) stream of (the) hill of *Berach Abraide*(?) as far as from (the) mountain. From (the) stream of *Conucoll*(?) to *Reire*(?), and from (the) border of *Druim Nil* to (the) stream of *Tumlacht* of (the) black lake..... round the *Sant*(?) with (the) Moor of the Two Cranes. From the Moor of two Cranes at (the) south of *Léne* with *Fur*(?) as far as the hill of nine oaks, with *Daire Mór* ('Big Oakwood') with *Daire medbín*, with *Daire Fidas*, with *Daire Méis*, with *Drum Toirdached* at (the) stream as far as *Conaclid*(?). Lord and vassal granted all this immediately after (a) giving of baptism to them.

(s) This and the two preceding paragraphs have been printed in O'Donovan's *Grammar*, pp. 436-438, with a translation. Neither text nor translation is creditable to that excellent scholar.

(t) Already printed in my *Irish glosses*, p. 112, 113.

(a) lit. 'in beginning.'

2. Patrick set up after this at a place(*b*) in Druim daro, to wit, Druim Lias. Patrick left his pupil there, 'Benignus' his name, *et fuit* therein xvii. annis: Lassar daughter of Anfolmid(?) of (the) race of Caichán took (the) veil from Patrick. She was there after Benignus three twenties of years.

3. This is Féth Fio's confession and his bequest two years before his death to (the) monks of Druim Lias and to the nobles of Call-ridge, as well chancel as altar(*c*) of Druim Lias: "Let there not be *finechas* (succession by relationship) on Druim Lias, but the race of Féth Fio if there be any one of them who is good, who is pious, who is given to confession(?) of the clan. Unless there be, let it be seen(*d*) whether(e) there can be found [any fit person] of the monastery of Druim Lias or of its monks. Unless [such a person] be found put a relation (?) of Patrick into it."

4. Nao *et* Nai etc. gave three half-*indles* through his land(*f*) *Patricio in sempiternum et obtulit*, &c. Marie *obtulit* three-half *indles* through his land, *et obtulit*, etc.

5. Ernéne assigned to Cummen and to Alach and to Ernen *Tir Gimme*, and *Muine Buachaele* ('the Cowherd's blackthorn') and Tamnach. These three nuns assigned these lands to Patrick till (the) Day of Judgment.

6. Cummen and Brethan sold *Ochter Achid* with its appurtenances, wood as well as field and meadows, with its fort and its garden. Half of this hereditament in house in *duine* (serf(*g*)?) was absolutely belonging to Cummen, so that its price was given (*h*) to her, to wit, three ounces of silver and a can of silver and a neck-chain of three ounces with a hoop (*i*) of gold in old ancestral dishes; (the) worth of half an ounce in swine and (the) worth of half (an ounce) in sheep, and a *dillat* of half an ounce in old dishes; all this from a debt she collected. Cummen made a mantle which was given to Eladach, son of Macl-Odrae, lord of Cremthinne, for a brown horse. That horse was given to Colman, of the Britons, for a *cumal* of silver. That *cumal* went (to Cummen in addition) to (the) value of *Ochtar achid*.

(*b*). *Puirt* (=porti) the loc. sg. of *port*, a masc. o-stem: cf. Latin forms like *humī, domī, Corinthī*.

(*c*) That is 'laymen as well as clergy.'

(*d*) *du-écastar* cf. *intain nád n-acastar* 'when he is not seen' Z. 702.

(*e*) *dús*, better *dúns*, for *du-fús* = Bret. *du-ous-t* 'savoir.'

(*f*) *treathí* 'through his land' seems a mistake for *triatír* 'through their land.'

(*g*) cf. Lib. Arm. 17a, 1: Item campum aquilonis inter Gleoir et Ferni cum servis in eo famulantibus filii Fiechrach Patricio in sempiternum ymnolauerunt.

(*h*). Lit. 'its treasures were given.'

(*i*) *droch i. roth carpuit* (Corm. Gloss. Cod. B.) 'a chariot wheel' is irregularly = *τροχός*: *óir* is the gen. sg. of *ór*, a neut. o-stem, borrowed from *aurum*.

7. *Patricius et Isserninus* (*i. e.*, Bishop Fith=*Vitus?*) etc.

8. *Patricius venit in Hiberniam*, etc. Thereafter came to his family (*j*) a small tribe in Clia (?) Catrige its name. From this he [*i. e.* Bishop Fith] went till he set up at Toicuile. He left a saint of his family there. After this he went till he set up at a Rath under *Aluscach?* (*k*) He left another saint in this. From this he went to *Lathrach dá arad* ('Site of two chariooteers') (*l*) in two plains. Herein went to him Cathbu's seven sons. He preached to them, *et crediderunt et baptizati sunt*, and he went with them southwards to their dwelling Éndae Cennsalach expelled (?) them because of believing before everyone. Bishop Fith went with them in exile each of them separately (?). Patrick after this came, *et crediderunt sibi septem filii* of Dunlaing. After this he went to Crimthan son of Énde Cennsalach, *et ipse credidit* at Rath Bilich. Patrick asked after baptizing him that he would cherish Cathbu's sons *et Isserninum* with them; and he (Crimthan) granted the request.

9. Cathbu's sons went to their dwelling after that and they went to Patrick and Crimthan, son of Éndae, at *Scí Patric* ('Patrick's Thorn').

10. Crimthan son of Énde gave under *Grian Fothart* from *Gabur Lippi* as far as *Suide Laigen* ('Mount Leinster'). Isserninus knelt to Patrick for his *manche* and his *andóit* (*l*) and Patrick gave them to Bishop Fith, and he gave them to Cathbu's sons and

11. Patrick went from Tara into the province of Leinster: (he) and Dubthach Macculugir met together at *Domnach Már Criáthar* in (the country inhabited by the) descendants of Cennsalach. Patrick besought Dubthach for (the) material of a bishop from his disciples of Leinster, to wit, 'a man free, of good family, without disgrace, without blemish, who was not too little, who was not too great of age, wealthy, I wish (*m*) a man of one wife, to whom hath not been born save one child.' Dubthach answered: 'I know not (one) of my family save Fiacc (the) Fair of Leinster, who has gone from me into the lands of Connaught'. As they were thinking of him, they saw Fiacc (the) Fair (coming) towards them. Said Dubthach to Patrick—'Come to tonsure me, for the man hath found me to console me by his tonsuring

(*j*) *cennadiach* dat. sg. of *cennadach*, *cendadach*, which in O'Dav. Gl. is explained by *cenéla*.

(*k*) *arad* gen. dual of *ara* a t-stem, acc. sg. *arith* infra.

(*l*) *annoit* is explained by O'Don (Supp. to O'R.) as 'a parent church.'

(*m*) *toisc-limm* lit. 'voluntus apud me.' O'Don, thinking of 1 Tim. III, 2, translates *toisclimm* by 'hospitable'—and *somnac* (Z. 727, 231) by 'learned.'

in my stead, for great is his piety(*n*).” (It) is thence, then, that Fiacc (the) Fair aided Dubthach, and Patrick tonsured and baptized (him). He put the grade of a bishop on him, so that he was that bishop who was first ordained with Leinstermen, and Patrick gave a case to Fiacc, to wit, a bell, and a reliquary, and a crozier and a book-satchel(*o*), and he left seven of his family with him, to wit, Muchatócc of Inis Fáil, Augustín of Inis Becc, Tecán, Diarmuit, Naindid, Paul, Fedelmíd.

12. After this he (Fiacc) set up in Domnach Féice, and was there until three twenties of his family fell with him there.

13. Thence went the angel to him, and said to him: “It is across (the) river westward is thy resurrection in Cúil Maige: in the place in which they shall find the boar, let it be there that they build their refectory—(the) place in which they shall find the doe, let it be there that they build their church.” Fiacc said to the angel that he would not go till Patrick should come to measure his place with him and to consecrate it, and so that it should be from him that he should receive his place. After this went Patrick to Fiacc, and measured his place with him, and consecrated it, and marked out his *fórrach* there, and Crimthan granted that place to Patrick, for it was Patrick that gave baptism to Crimthan; and it is in Sletty that Crimthann was buried(*p*).

14. Afterwards went Sechnall to reproach Patrick about the chariot that was with him. Then sent Patrick the chariot to Sechnall without a charioteer there save an angel(*q*) who guided(*?*) it. Sechnall sent it when it had remained three nights there with him to Manchán, and it remained three nights with him. He sent it to Fiacc. Fiacc reproached them thereafter (saying) “it is they that have defrauded(*?*) their church greatly thrice;” and the angel said, “it is to thee it has been given from Patrick, since he knew thy infirmity.”

15. Bishop Aed was in Sletty. He went to Armagh. He gave a bequest to Segéne of Armagh. Segéne gave another bequest to Aed, and Aed gave a bequest and his family and his church to Patrick till (the) Judgment. Aed left a bequest with Conchad. Conchad went to Armagh, and Fland Feblae gave his cell to him and he himself took the abbacy.

16. *Finiunt, &c.*

(*n*) *goire* ‘pietas’ cf. *goiriu* (gl. *magis plus*) Z.—Skr. *gariyāns* and cf. Skr. *guru* for **garu*, Lat. *gravis*, Gr. *βαρύς*, Goth. *kurs*, A.S. *caru*.

(*o*) So O'Donovan. But I should have guessed that *pólire* was a copy of the Pauline epistles.

(*p*) I read *is slébti adranact* [i.e., *ad-ro-a-nact*] C., and regard *slébti* as the locative sg. of the masc. io-stem *slébti*. The corresponding sentence in Egerton 93 is *his* [leg. *is*] *isléibtiu ata* “it is in Sletty he is.”

(*q*) The plural *aingil* seems carelessly written for the singular *aingil*.

INDEX VERBORUM.

1.—SANSKRIT.

agni	...	...	...	...	70
ati	...	...	...	...	94
anc	...	...	...	...	63
anâanca	...	...	...	...	56
aryaman	...	...	...	...	76
âr	...	...	...	...	22
ri	...	...	...	...	71
kara,	...	...	...	...	viii
girâmi, gilâmi	...	...	...	...	46
guru	...	...	...	...	104
gri	...	...	...	...	15
gharma	...	...	...	...	16
catasr	...	...	...	...	16
jush	...	...	...	...	89
takshan	...	...	...	...	viii
tap	...	...	...	...	37
tamas, timira	...	...	...	...	33
tisras	...	...	...	...	16
tritiya	...	...	...	...	16
dâ	...	...	...	...	47
divishad	...	...	...	...	58
deva	...	...	...	...	vii
dhâ	...	...	...	...	47
dhenu	...	...	...	...	90
dhyâi	...	...	...	...	47
nenejmi	...	...	...	...	96
pad	...	...	...	...	37
pûrva	...	...	...	...	v
prush	...	...	...	...	vii
bala	...	...	...	...	45
bhrâj	...	...	...	...	87
mrd	...	...	...	...	18
vr	...	...	...	...	v
samas...	...	...	...	...	15
svapayâmi	...	...	...	...	100
svapna= ir. suan	...	...	...	...	100
svasr...	...	...	...	...	100
hata	...	...	...	...	23

2. GREEK.

αἰγλη	70
-------	-----	-----	-----	-----	----

αἴθος	...	...	...	...	60
βαρύς	...	...	...	...	104
βραδύς	...	...	...	...	18
γεύω, γεύσ-της	...	...	...	...	89
γῆρας	...	...	...	...	15
δάκρυ	...	...	...	...	59
δίδωμι	...	...	...	...	47
δυς	...	...	...	...	70
ἔννεπε	...	...	...	...	83
ἔξ	...	...	...	...	100
ἔτι	...	...	...	...	94
ἐν	...	...	...	...	37
καλέω	...	...	...	...	76
κέντρον, κέστρον	...	...	...	...	31
νίπτω	...	...	...	...	96
ξύν	...	...	...	...	61
όμος	...	...	...	...	15
πούς	...	...	...	...	37
τροχός	...	...	...	...	102
φατός	...	...	...	...	23
φλέγω	...	...	...	...	87
φλόξ	...	...	...	...	87
χόρτος	...	...	...	...	61

3.—LATIN OSCAN UMBRIAN.

agnus,	...	...	...	...	70
angarizo	...	...	...	...	14
aster,	...	...	...	...	33
atavus,	...	...	...	...	94
aurum,	...	...	...	...	102
badius,	...	...	...	...	16
benedictio,	...	...	...	...	47
calo,	...	...	...	...	76
caucus,	...	...	...	...	44
cella,	...	...	...	...	56
cilicum,	...	...	...	...	82
confessio,	...	...	...	...	22
consecratio,	...	...	...	...	59
coxa,	...	...	...	...	33
creta,	...	...	...	...	31

INDEX.

culex, ...	...	...	...	37	similis,	...	...	...	15
cum, ...	...	...	...	61	sponso,	...	...	...	63
debilis,	...	...	...	45	stagnum,	...	...	...	70
O. didest,	...	...	...	2	summus,	...	...	...	2
do, ...	...	...	...	47	tenebrae,	...	...	...	33
esox, ...	...	...	...	90	tepens,	...	...	...	37
et, ...	...	...	...	94	tertius,	...	...	...	16
flamma,	...	...	...	87	tribus,	...	...	...	15
gravis,	...	...	...	104	O. tr̄ibum,	...	...	...	15
gremium,	...	...	...	13	tropus,	...	...	...	25
hortus,	...	...	...	16	trudo,	...	...	...	26
ignis, ...	...	...	...	70	U. eest,	...	...	...	56
incensum,	...	...	...	31	U. fuiest,	...	...	...	56
innocens,	...	...	...	70	vates, ...	...	...	...	70
insece,	...	...	...	83	vicus, ...	...	...	...	23
lacus, ...	...	...	...	87	vinum,	...	...	...	23
laxus,	...	...	...	25	volo, ...	...	...	...	31
ligo,	...	...	...	69					
linio,	...	...	...	25					
lorica,	...	...	...	94					
O. maimas,	...	...	...	20					
major,	...	...	...	61	4.—OLD CELTIC.				
maledictio,	...	...	...	62	Alisannu	...	...	...	54
meto, ...	...	...	...	28	Antissiodorum	...	...	...	98
minimus,	...	...	...	2	Anvalonacu...	...	...	...	54
mitis,	...	...	...	23	Bedaios	...	...	...	57
menus, munus,	...	...	...	32, 40	catu, ...	...	...	...	35
molina,	...	...	...	62	ειωρον, ieuru	...	...	...	40
mollis,	...	...	...	18	etic	...	...	...	16
monasterium,	...	...	...	31	κονρμη	...	...	...	41
mortalitas,	...	...	...	93	Magalu	...	...	...	54
multo,	...	...	...	37	magulus, maglus	...	...	...	62
natalicia,	...	...	...	62	maqi	...	...	...	61
negotium	...	...	...	16	Mori-cantus	...	...	...	62
Neptunus,	...	...	...	96	rix,	...	...	...	63
O. nesimom,	...	...	...	2					
nexus,	...	...	...	62					
nux, ...	...	...	...	46					
obelus,	...	...	...	33					
pala,	...	...	...	90					
pallium,	...	...	...	92					
pes, ...	...	...	...	37					
O. posmom,	...	...	...	2					
prandium,	...	...	...	63					
pro, ...	...	...	...	63					
pruina,	...	...	...	45					
pungo,	...	...	...	45					
sacerdos,	...	...	...	63					
sacrificium,	...	...	...	48					
saeulum,	...	...	...	33					
scopae	...	...	...	15					
scribo,	...	...	...	47					
signo,	...	...	...	70					
					derchafael	...	...	...	v

5.—WELSH AND PICTISH.

argwl	...	...	...	71
barr	...	...	...	37
bod	...	...	...	90
brad	...	...	...	24
brawd	...	...	...	58
cat, cad,	...	...	...	74
cawg,	...	...	...	44
cethyr	...	...	...	31
chwech	...	...	...	100
clawr	...	...	...	88
cneuen	...	...	...	46
coes	...	...	...	33
cu	...	...	...	40
cwl	...	...	...	71
dagr	...	...	...	59
das	...	...	...	25
derchafael	...	...	...	v

diddim	...	...	...	...	22	uffarn	...	...	...	37
dillad	...	...	...	...	91	P. uoret	...	...	...	37
dim	...	...	...	...	22	yspyddad	...	...	...	99
diwdded	...	...	...	...	23					
dones	...	...	...	...		
P. Drosten	...	...	...	...	37	6.—CORNISH AND BRETON.				
duw, duuitit	...	...	...	...	vii	B. asrec'h	...	...	...	44
dyfrgi	...	...	...	...	59	banne...	...	...	...	18
éawg	...	...	...	...	90	bod, bos	...	...	...	90
P. elt	...	...	...	...	37	B. brad	...	...	...	24,91
enep	...	...	...	...	88	kenter	...	...	...	31
er-byn	...	...	...	...	58	B. kentr.	...	...	...	31
P. forgus	...	...	...	...	37	B. kidour	...	...	...	59
gair	...	...	...	...	15	cnyfan	...	...	...	46
gawr	...	...	...	...	15	B. kraoun	...	...	...	46
goglais	...	...	...	...	16	kuf, kueff	...	...	...	20,40
gorphen	...	...	...	...	15	B. daoust	...	...	...	102
gwawn	...	...	...	...	31	B. dena	...	...	...	90
gwellt	...	...	...	...	37	B. dilad	...	...	...	91
gwiriawn	...	...	...	...	70	dones, B. donet	...	...	...	vii
gwraig	...	...	...	...	90	B. dourgi	...	...	...	59
gwylan	...	...	...	...	37	drehevel	...	...	...	vi
gwylt	...	...	...	...	37	dyllas...	...	...	...	91
helabar	...	...	...	...	37	edrek	...	...	...	44
hep	...	...	...	...	83	ehoc	...	...	...	90
hin	...	...	...	...	20	els	...	...	...	36
hu	...	...	...	...	74	encois...	...	...	...	31
P. ipe...	...	...	...	...	37	enep	...	...	...	88
lais, llaes	...	...	...	...	25	B. éok	...	...	...	90
linisant	...	...	...	...	25	er-aga-fyn	...	...	...	58
lliw	...	...	...	...	47	guen	...	...	...	31
llyn	...	...	...	...	37	B. gwelan	...	...	...	37
llysfab	...	...	...	...	36	gwels	...	...	...	37
mael	...	...	...	...	61	gwyls...	...	...	...	37
metetic	...	...	...	...	28	B. lesvab	...	...	...	36
moel	...	...	...	...	61	B. lin...	...	...	...	25
morgan	...	...	...	...	62	B. liorz	...	...	...	viii
negis	...	...	...	...	16	loman...	...	...	...	35
pall	...	...	...	...	92	luworth, lowarth	...	...	...	viii
palu	...	...	...	...	95	mols	...	...	...	37
pant	...	...	...	...	63	midil	...	...	...	28
pedeir	...	...	...	...	16	palas	...	...	...	90
plant	...	...	...	...	58	B. réô	...	...	...	45
pridd	...	...	...	...	31	tivulgou	...	...	...	33
rhad	...	...	...	...	47	B. tòaz	...	...	...	31
rhaiadr, reatir	...	...	...	...	26	ufern	...	...	...	37
rhew	...	...	...	...	45					
rhith	...	...	...	...	16					
tan	...	...	...	...	77					
teilwng	...	...	...	...	33					
toes	...	...	...	...	31					
twrf	...	...	...	...	94					
tyrfain	...	...	...	...	94					

7.—GOTHIC AND ANGLO-SAXON.

arbjá	...	...	...	...	98
bairhts	...	...	...	...	87
AS. caru	...	...	...	...	104
AS. ceósan	...	...	...	...	89

INDEX.

finthan	...	...	...	98	milds ...	...	...	...	18
AS. heáh-fáder	...	...	...	70	sama ...	...	...	...	15
AS. hnut	...	...	...	46	AS. tass	...	...	...	25
ídreiga	...	...	...	44	thaúrsteis	...	...	...	31
kaur... kiusan	...	...	...	104	thriutan	...	...	...	26
magus	...	...	...	89	vairsiza	...	...	...	v
maithms	...	...	...	61	vitan	...	...	...	viii
				32					

8
5
5
1
;

